The Women's Missionary Magazine

FEBRUARY 1951

The Light of the World by Holman Hunt

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THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Still I Wait—

"The string of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand,
But still I wait
For the messenger of Christ—
He cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on my ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the messenger of Peace—
He cometh late.

"I set me looking o'er the desert drear
Where broodeth darkness as the deepest night;
From many a mosque I hear the call to prayer,
I hear no voice that calls on Christ for light;
But still I wait
For the messenger of Christ
He cometh late."

Statue of General C. G. Gordon

The poem, "Still I Wait," was written by a visitor to Khartoum, the North Sudan, on seeing the statue of General Charles George Gordon, "The Christian Knight Errant and the Power of Pure Devotion."

A LITTLE TIME APART

"Go Ye"

"Go ye," the Saviour speaks today,
And tell of Christ who loves alway.
Oh tell of Him who saves from sin,
Of heaven that blood-washed souls
shall win.
Tell of a God who will sustain,
Whose presence sweetens toil and pain;
Who gives the hope that cannot fail,
That anchors safe within the veil.

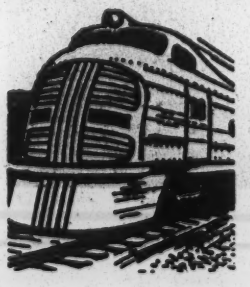
"Go ye," for some have never heard
The promise of that blessed Word.
Tell of the Christ who satisfies
The heart, and every need supplies.
And tell of power from sin to keep,
Of grace for pathways rough and steep,
Of joy that will the heart o'erflow,
Of peace, that the redeemed shall know.

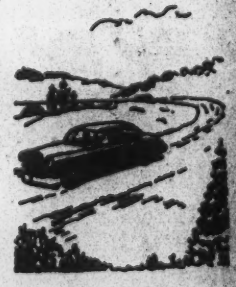
"Go ye"—it is the Lord's command,
The Gospel preach in every land
"Go ye," and tell of Christ the Lord,
"Go ye," and preach His powerful Word.
For when the Heav'n and earth shall fail,
That Word shall stand and shall prevail.
'Tis remedy for earth's despair,
Then go, proclaim it everywhere.

—Anna L. Drayer

RECAPITULATION

The Program Calendar for **1950-1951** *featured various methods of transportation and communication that Christians may use in "Telling His Story"*





The Women's Missionary Magazine

Of The United Presbyterian Church

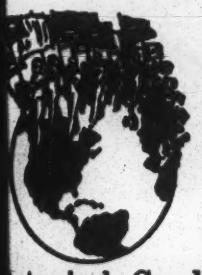
Vol. LXIV February, 1951 No. 6

Telling His Story—

Onward Goes "His-Story"

Foreign Textbooks reviewed by MRS. JOHN C. SPIELMAN, Pittsburgh, Pa.

Building Bridges Of Understanding



A young Arab student who came to New York was asked what he would like to see first: Rockefeller Center, the Museum of Natural History, the Zoo, the otanical Gardens, or some of the utstanding churches. None of these nterested the youth. His one desire as to see the finest bridge in New ork City. He said, "I am studying ow to build bridges, and when I go ack home I want to be able to build he very best bridges they have ever ad in my country." We as Christians need to be building the best ridges possible, Bridges of Understanding, between ours and the non-hristian world.

If we were to travel across the ear East from Morocco to Iran we ould feel the need of bridges—ridges of Understanding — whose les are deep driven into the art of arning to know one another better. lany peoples of the Near East are ill unfamiliar to one another and us. If we are to be "One World" Christ we must know more about r neighbors.

There is a place near Khartoum, in the Anglo-Egyptian Sudan, where the waters of the Blue Nile and the White Nile join. One may follow them as they flow side by side, for they do not mingle where they join. But when they encounter difficult rocks, farther down, the two streams are thrown together and from there on they become one river. Christians are finding that the rocks or difficulties that they are encountering in the Near East are uniting them. Concern for religious liberty has caused them to come together for consultation. Since Christian training is not only permitted but required for Christian students in government schools in Egypt the various Christian groups are concerned with a syllabus for a course of study, and are being brought together to prepare it. And of course countries have united their efforts for the Literacy Campaign. This working together will develop greater understanding and tend to break down barriers as nothing else can.

We need to take a look at the changes in the Near East in the past few years to see that in many respects we are growing closer in our ideas and interests. We will also find that many of their problems are our

Review from "Near East Panorama," Chap. 6; "Introducing Islam," Chap. 4; "Assignment Near East," Chap. 6.

A veiled Moslem girl. The veil which has prevailed for generations among women of the Near East is fast disappearing.

problems, too. The veil which has prevailed among women for generations in the Near East is fast disappearing. When Turkey became a republic, Mustafa Kemal Ataturk told Turkish women, "Show your faces to the world and look the world in the face." The daughters of the Sultan of Morocco have been reared to go about unveiled and even to drive cars. Because of the democratic influence of the Sultan and his family, the "best families" are gradually permitting their daughters to go to school and to be trained to become nurses or teachers. In Turkey, women may vote and hold government office; and they are successfully serving as lawyers, doctors, journalists, politicians, teachers. Equal wages are given men or women for the same posi since equal work, responsibility, education are required of either. ab papers and magazines feature pictures of their leading women a with articles that are written by t or about them.

The custom of parental-arra marriage is decreasing and the yo people are beginning to select t own life partners. The increa importance of home and family provides the greatest opportu for the Christian church in the N East today.

Educated women of Egypt, Sy

ebanon, and Iraq have been spon-
oring feminist movements, agitating
or the franchise, organizing wom-
n's clubs, doing social welfare work,
nd voicing their opinions on world
ffairs. These women are much like
mericans and we need to become
etter acquainted with them. We find
hat they are vitally interested in
eing their nation take its rightful
lace among the United Nations.
Many influences such as the soldiers
rom Allied countries, the flood of
merican films, wide use of the ra-
io, the ever-increasing number of
urists, exchange students, influx of
merican books and magazines, and
uick travel by plane have left their
mprint on these lands in recent
ears.

Visitors to Arab friends in their
omes find it not unusual to be ques-
oned about favorite movie stars or
e recent movies. We should be
hamed of the quality of the movies
hich they have seen since these peo-
e picture American life as our mov-
s have portrayed us, and the movie
an avenue of definite influence in
eir lives. All films are not from
ollywood. Some are sent from
rance, some from England, and
many are being produced in the Near East. Cairo has eight major studios producing in Arabic at least sixty-four full length features a year, besides hundreds of newsreels and special features.

Sports are making an impact on the Near East. Arabs have accepted baseball so rapidly that it has become the national pastime of North Africa. Teams compete for city pennants and inter-city championships. The attaining of sportsmanship is quite an achievement for the Arab since family ties are all important and co-operation among tribes has been non-existent.

Many students travel great distances for advanced study. In 1949 there were 2,441 students from the Near East countries in the United States. The impressions which these students receive in America are very important. Since many of them are lonely, we have a wonderful opportunity to share with them our Christian homes and friendship while they are in our land. It is a real experience for a tourist from the United States to be entertained in the home of a Near East family and enjoy its hospitality and friendliness. Or it is

ssionaries and Nationals
m our mission fields at
New Wilmington Mis-
nary Conference, 1950,
rk together to build
ridges" of Understanding.
m left to right: Rev.
ert H. Meloy, Miss Laura
MacLachlan, Miss Dora
son, Dr. A. G. Roode,
. A. G. Roode, Dr. J.
rrie Anderson, Mrs. J.
rrie Anderson, Dr. Dun-
C. Henry, Mrs. D. C.
ry, Miss Louise Scott,
. Tawfik Saleh (Egypt);
. Fahmy Suleiman Gerais,
wife, and little daughter,
wa (Anglo-Egyptian Su-
n).

an education to have tea with one of their scholars. Frequently he can put us to shame with his knowledge of events of international importance or his familiarity with current books. Cannot the American Christian home provide even more for the Near East student when he comes to us.

It is interesting to note that although a wave of resentment against the United States broke out in the Near East following the General Assembly's vote in 1947 to partition Palestine, yet that feeling was directed against politicians. No lasting resentment was harbored against the missionaries, who had lived among them for many years and were their unquestioned friends. From long years of experience the Moslem Arabs have come to recognize the missionary's integrity, even though they may not be quite ready to accept his faith.

The Church in the Near East faces many of the same problems as in our own country.

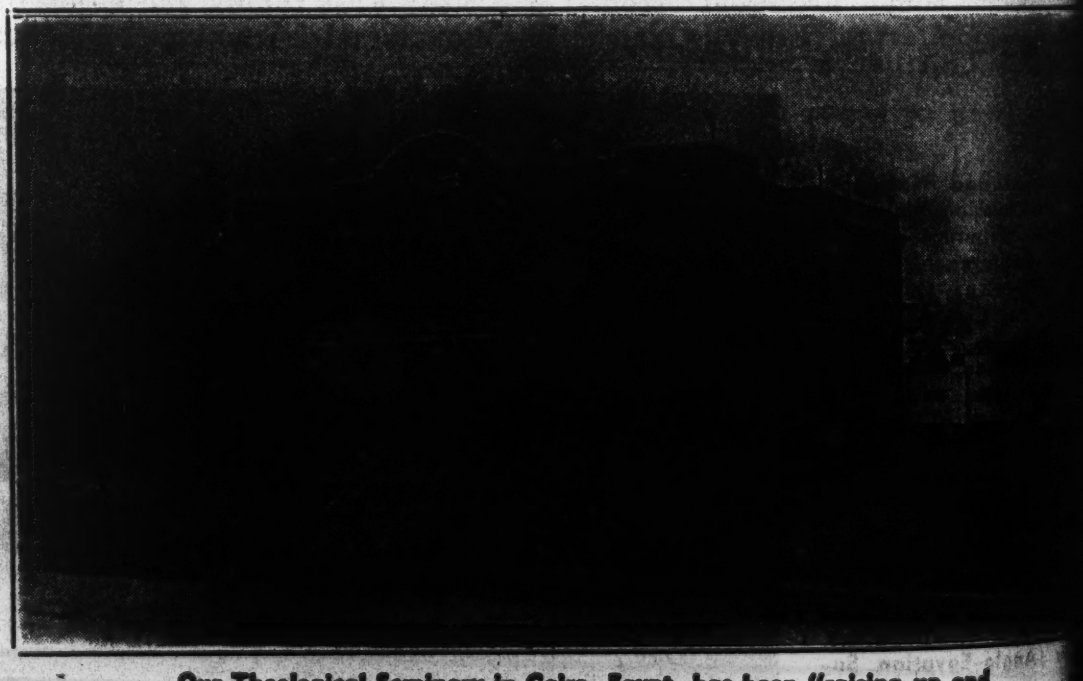
1. Many members have no interest in missions but advocate a strong home church first. Yet just as in our own land, often it is those who are concerned about missionary outreach who do the most to make the ho church stronger.

2. Apathy exists in our ho churches toward winning others our local community to Christ. we would find our neighbors m more ready to accept Christ t Christians do among their neigh in the Near East.

3. Generally speaking the N East has lacked trained leadersh the churches, but the situation is proving. Our own church in C started its Seminary—an "eva lists class"—nine years after w was begun in Egypt. The for opening of the theological semi took place in 1864 to "raise up train a native ministry, recogni that it is only by sons of the pe that a people can be evangeli Fourteen men were enrolled. To the Evangelical Church has 165 dained ministers who are suppo largely by their congregations.

The church in the Near East many of the social ills to contend w that we have in this country.

1. The first is poverty. There deep and underlying causes that m be coped with to remove this si tion even in part.



Our Theological Seminary in Cairo, Egypt, has been "raising up and training a native ministry" since 1864.

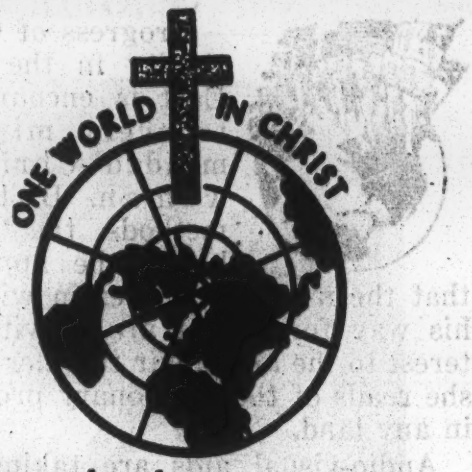
2. The prevalent use of opium and ore recently alcohol, in the Near st may be compared to our liquor oblems. The Women's Christian mperance Union is working to mbat these evils. Mrs. F. S. Hoyn of the United Presbyterian urch is working in this cause and stationed at Assiut.

3. The imposition of a Jewish te upon a majority population of rabs, has set up one of the most fficult problems that any nation er had to solve. To further compli- e the issue, the Arab population s a majority that is Moslem, with minority composed of Christians ose faith extends back for genera- ns. It is easy for us to say that y must learn to live together in ce and harmony. But the issue is eater than the casual reader ever thoms. In this country we have not solved our own problems of racial imosity.

On the other side of the picture see that the church is facing eat opportunities.

1. Many of the young people of Near East are losing interest in ir own religion. The majority, wever, are not yet alert to the need something to give them direction, ral stamina, and the courage to nch and bring about their dreams improving conditions in their n countries. Christianity needs to ss its claims.

2. More than ever before people traveling from Near East coun- s and while away from home, they e opportunity to visit Christian rches. This is something they uld not have dreamed of doing in ir own country, and we cannot s this opportunity when visitors



attend our churches.

3. There are evidences throughout the Near East of a sympathetic attitude toward Christianity, brought about by the fruits of our Christian mission schools.

Education, medicine, literature, literacy, movies, travel, all are changing the lives of the people in the Near East. The secluded life of a veiled woman yesterday to a seat today in parliament is a great step. It is a long climb for a student from the village school to the halls of a university. Yet these changes are taking place in the Near East. The challenge comes to Christianity to face these rapid upheavals and to be prepared to understand them. We must be ready to encourage these people in their struggle for better living and to continue to point them to the Christ who is the giver of abundant life.

Thousands of Christian women are pondering these problems in their missionary thinking and reading. May their knowledge lead to the building of Bridges of Understanding that are founded upon the bed rock of faith and prayer for the "One World" in Christ.

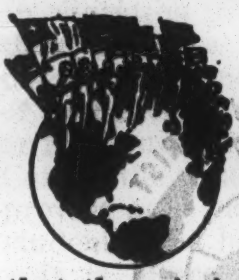
O YOU KNOW THAT there is an important evangelizing agency in gypt called the Nile Mission Press?

O YOU KNOW THAT the American Bible Society has been working in gypt since 1837?

O YOU KNOW THAT one finds in the Koran many stories and traditions borrowed from Jews and Christians and their Scriptures?

H. E. Philips, D.D.

Widening Christian Horizons



Progress of Christianity in the Near East is encouraging to every mission-minded Christian woman. But the methods, the "know how," the approach that the missionary uses in winning his way for Christ are of vital interest to the arm-chair traveler when she reads of the missionary program in any land.

Audio-visual aids are taking the Christian message to thousands. Recently in Arabia the women of the royal family were invited to see a movie showing the life of Christ. The list of guests was prepared by the royal family. The missionary spent much time preparing the sound track in Arabic. The invitation clearly stated the nature of the picture. The hall was filled with guests for whom the occasion was eventful. This picture provided a topic of conversation for weeks.

When anyone stops in a village and attaches a projector to the motor of a jeep, soon a crowd gathers and remains till the end of the film, then begs for more.

Not much has been done in the field of broadcasting. Lebanon has permitted it, but government restriction makes it impossible to broadcast Christian programs in most Moslem countries.

Station wagons are being used for itinerant evangelism. The people flock to receive free copies of the Scriptures or to buy Bibles and other religious literature. Film strips, slides, and movies are used to illustrate the story of the Bible.

Our Miss Davida M. Finney and her Egyptian assistant, Miss Helana Mikhail are carrying literature to the neglected villages of Egypt. If the interest of church members is to be maintained they need access to good literature. These workers have gone from the Mediterranean to the Sudanese borders carrying the message of Christ in books and periodicals. They have traveled in the [illegible] our sixty-year-old Nile River houseboat that is able to reach isolated river settlements, and they also [illegible] by bookmobile. The latter is a former United States Army car that has been turned into a four-wheeled library.

Summer conferences are held in some of these lands for youth groups, pastors, and Christian workers. [illegible] in the Djurdjura Mountains in Kabylia, North Africa, is a conference for families. Any church that is training families in Christian living is strengthening the foundations on which the Christian church can be built for future generations.

Christian homes and orphanages have played an important role in the lives of children in these countries. Such institutions provide a wonderful opportunity for daily training in Christian living. Along with the work done here, provision needs to be made to keep in touch with the boys and girls after they leave to establish their own homes or to make a living. As we know, it is difficult for a young Christian when he finds himself alone in non-Christian surroundings.

Some authorities feel that Egypt's future depends on rural improvement and cultivation of small villages. The United Presbyterian Church recognized this need and started a model rural school and program at Edfina which had to be discontinued during the war. A new location has been chosen and the work begun again near Assiut. Under the leadership of Dr. Helen J. Martin, the American College for Girls in Cairo is encouraging the girls, many of them the daughters of wealthy landowners, when they return to these estates to work for the uplift of the village

Audio-visual aid being used effectively in a Bible Class at Assiut College, Egypt.

rough the schools and clinics and seek better means of sanitation d housing.

All the Arab Christian churches in alestine have experienced serious mes. Their members are scattered, me of the pastors are gone. Those urches that are located inside the ate of Israel are without contact ith fellow Christians. They face ave economic problems. It is probble that they need assistance simir to that done for the European urches after the last war.

There are many opportunities for ork among the Jews. It is encouragg that a Christian ministry to the ws is being carried to all of the ear East countries. It is still a estion as to how much freedom ere will be to work in the new ate of Israel. Careful plans need be laid and workers wisely chosen opportunities present themselves r work in this area.

The blind in these countries are not forgotten. In addition to the care of the blind in our hospitals and the schools for the blind which the United Presbyterian Church supports, money is also given through the WGMS for the John Milton Society. Governments have shown little interest in the blind of their countries.

The American Bible Society has been and still is a prime factor in the spread of the Gospel throughout the Near East. In the South Sudan the New Testament is to be published in the Dinka language this year and by 1951 in the language of the Shilluk tribe. While our study includes only the North Sudan this is of vital interest to us who have work in both the North and South Sudan.

A more recent agency that has done much for the spread of brotherhood and goodwill has been the Church World Service. Through it, church members in our land have been able to give clothing and relieve

suffering for those homeless and in need.

If all the people from our country who had gone to the Near East for business reasons or for diplomatic service had taken Christ with them, work in these countries would have been easier. Not only are young people needed in these countries as missionaries, but there is unprecedented need that those who go on business, diplomatic service, or for pleasure, should be those who are first and foremost Christians. It is not enough that we preach Christ; people who will live Christ are needed too. "Christianity can be caught."

One young man became a Christian because of the way two Christians played tennis. He was impressed with the fact that they might have cheated or lied to their own advantage during the game, but they did not. Today he is an outstand Christian because of the silent fluence these Christians made up him.

There is a great variety of servic open to the Christian Church in Near East. A visit to every co would reveal many more oppor ties than can be enumerated.

"The building of fine insti the inauguration of elabora grams, the use of the newe niques in medicine, educati evangelism are not alone t answer. What must be kept mind is that in the Near E everywhere in the world, m women sin and need a Saviour."

"The seeds of Christian liv planted in the Near East yester take root in the church of today a nourished by our prayers, our lo our help, they will become a vi part of the ecumenical church of t morrow."*

*"Near East Panorama"—Glora M. Wyne.

MEETING AN UNUSUAL OPPORTUNITY FOR ETHIOPIA

Mrs. S. E. Downs of Narberth, Pa. has been giving of time and talent preparing Scripture in Braille for the blind of Ethiopia.

Mrs. J. C. Downs of Pittsburgh shares with the *Magazine* interesting excerpts from a letter sent to her by her sister-in-law:

Sixty volumes of the *St. Luke* Amharic Braille and twenty additional copies of *St. John* were processed and sent to Ethiopia last spring. Mrs. S. E. Downs was also putting into Amharic Braille the *Book of Proverbs*. The many characters in the Ethiopian alphabet and the extra diphthongs, required complete concentration on the Amharic characters.

Mr. and Mrs. S. E. Downs spent considerable time in the rooms of the Philadelphia Foundation for the Blind getting Amharic Braille books ready for shipment. They had 58 volumes of *St. Luke* (29 complete copies) ready and 21 additional volumes of *St. John*, making 79 complete volumes.

Extra copies of *St. Luke* were to be placed in the Library of Congress; the Philadelphia Public Library; St. Luke's Church of the Epiphany and in the library of the Philadelphia Medical Society.

Mrs. Ruth Lobaugh Walker, niece of Mrs. Downs, was anxious for her to transcribe *Proverbs* since it is used as a text in all of the government schools of Ethiopia.

What a blessing that Bibles are ava braille for the many blind people t the Near East.

What Of Future In The Near East?

By HUGH E. KELSEY, D.D., Treasurer, Board of Foreign Missions, Philadelphia, Pa.

Time and the Christian Impact

Hugh E. Kelsey, D.D.

American Christians know vaguely that Christianity has survived 1300 years in the land of its beginning in spite of Moslem opposition. This endurance may dull the sense of urgency for aggressive Christian activity. The endurance testifies to the eternal quality of Christian faith, especially to those who know the nature of the opposition.

The early upsurge of Islam all but exterminated Christian communities. Self-defense became the fundamental concern of Christians. Obscurity, inconspicuous living, afforded the most successful defense. A viewpoint, even a spirit, developed, that survival required concealment. The Christian church lost its aggressive character. That attitude continues to the present time. Christians became convinced that Moslems could not be converted to Christianity.

Today Islam dominates the entire Near East. Modern Islam bows to cultural and scientific advance, and yet retains basically the spirit and customs of the days of the founder. Aroused to the inroads of modern, western life, Islam reasserts its power in religious life. Moslem missionary endeavors increase, with ample financial support. The contest with Christianity, on the religious level if not otherwise, has intensified.

Work among Moslem peoples continues difficult, and often discouraging, so far as numerical results go. Foreigners suffer serious handicaps in Christian activities, and limitations of those activities. By legislation, Moslem governments seek to forestall any spiritual response to Christian appeal. Moderns who retain only the outward evidences of allegiance to Islam should be numbered among that rapidly growing agnostic section of present society across the world, to whom any religion seems to be unessential. Strict Moslems proclaim publicly their opposition to all things Christian, for religious and for social reasons.

The contest gains momentum. The issues are serious, and the conclusion for our generation may not be far distant. International and interracial efforts at understanding and cooperation characteristically neglect the religious issue, or so tone it down as to satisfy no one. One basic cleavage among men is religion.

Approach to the Moslem

The violence of the Moslem's assault on the Christian long ago left him wary of any open approach on religious grounds. Christians from the West who dared to travel in predominantly Moslem regions encountered suspicion and often opposition from Moslems. Whole generations of effort by individual missionaries here and there resulted in almost no open conversions. The apparent results included growing appreciation of the hardihood of the missionaries, personal friendliness between individuals of opposing faiths, extensive translation work particularly of Scripture and religious books of both faiths.

Today Christians gain from these strenuous early efforts a certain tolerance and a growing acceptance of western culture. Socially, many Christians find a sincere welcome among Moslems already attracted to modern ways of living. A growing segment of Moslem society seeks knowledge of Christian belief. The

response to positive Christian activity within social and unorganized circles encourages missionaries.

The Christian church itself in Moslem areas suffers many handicaps, although individuals do seek membership. That church has grown to self-support stature in several Near Eastern lands, and finds leadership among nationals almost entirely. For the sake of educational advantages, Moslem communities accept schools operated by Christians. In scattered localities missionaries have maintained direct, positive Christian instruction in their schools. Many Moslems send their children to these schools, commenting that they want such character training and that it can be had only in Christian schools. The rapid development of state schools tends to limit the opportunities once enjoyed by Mission schools.

Probably most Christian congregations in the Near East began as small meetings in school houses, drawing together small groups of Christians and their Moslem neighbors who would so openly associate with them. Sabbath Schools offer Christian instruction to pupils in most Christian schools, supplementing whatever religious instruction the day school program may include.

During the past century of Christian missionary activity among Moslems the continuing and faithful instruction of women and girls, in their own homes, has resulted in an uncounted but growing fellowship of believers. They cannot defy the men of their families and associate freely with Christian congregations, nor can they mingle publicly with foreigners. But their influence in their own homes brings a more favorable attitude among young people toward Christianity.

Medical services provided to Moslem communities likewise won friends for the Christians. Today, where state medical services greatly surpass the outreach possible to private Christian hospitals, leading Moslem families turn to the Christian physicians and surgeons because they trust them. Few situations offer more favorable opportunities for Christian witness than do hospitals and clinics, whether that be personal or recognized group instruction.

Christian approach to Moslems has enacted Paul's determination to "become all things to all men" in Christ's name. Only force, through legal control, by legal restrictions on Christians, by economic and social pressures, can hinder the progress of men's souls to the Gospel of Christ. Tremendous deep-seated hostility to Christianity gives way slowly, so that only through new understanding of the motives which prompt Christian services to needy men.

Influence of the National Christian Church

A few areas in this Moslem world tolerate active and growing Christian churches. These grew slowly through a century of effort, beginning with groups of Christians dissatisfied with the stagnation of the ancient Christian church in those regions. Gradually members of these newer churches realize that they share an obligation to Moslems, and that they may find within themselves the spiritual courage to speak of their own faith and experience. Occasional notable individuals have led the way of outreach, sometimes enduring serious and painful persecution as a result of their work. Imprisonment, public disgrace, poverty, the misunderstanding of Christian associates, indignities endured by their families, and physical abuse have been their experience. And they continue to attract receptive groups when they speak. They enjoy requests for appearances in churches not always cordial in the past. They speak with a power beyond themselves, out of experience known to all.

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The new Evangelical Christian Church in the heart of Cairo, Egypt. Membership meeting capacity 2,000.
—Ibrahim Fortad

The government plans to build as equally tall mosque beside the church. Will this be a symbol of Christian and Moslem harmony, or create a spirit of competition?

religious education classes, clubs for young men and for girls, evangelistic preaching, augment the worship services programs of many local churches. Christian Endeavor groups and organized evangelistic speaking, temperance propaganda very efficiently presented by young men, afford Christians some of those necessary outlets for growing faith.

Protestant Christian churches find competition from various Catholic churches. With financial resources from Europe and America, several branches of that church maintain excellent schools in Moslem cities. The Coptic church, and the Greek Orthodox church begin to enrich their programs as they realize the progress made by the Protestant groups.

While the Christians in many places have come from among the very poor, and everywhere the unfortunate respond more readily to

the Gospel, the growing Evangelical churches number many wealthy and able families among their members. Very little American money now goes to the support of national Christian churches. Evangelical Christians learn how to organize and to finance their own Christian activities. In a few instances, they have undertaken mission work of their own.

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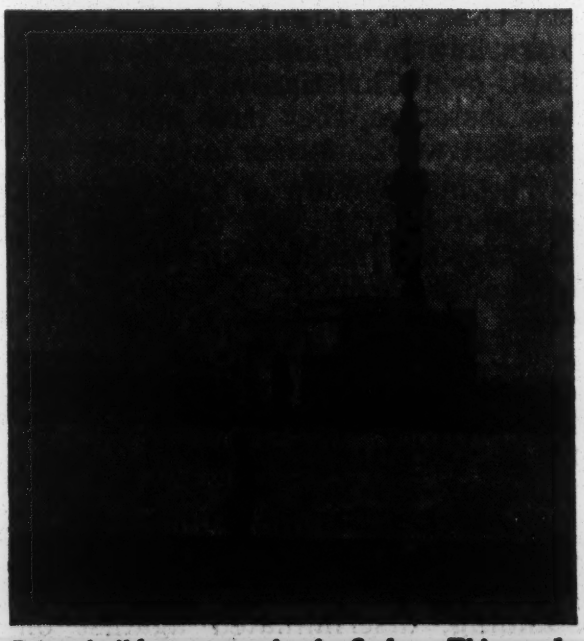
The membership of the Evangelical church in Egypt, 24,880 in the last report, indicates gradual and substantial growth through fifty years, and under national leadership. Among the 19,000,000 people of Egypt they might be lost, except for their self-reliance and initiative. Since almost eighteen million Egyptians are Moslem, the odds against the church seem heavy. In the midst of abject poverty and great wealth, faced with limitations and misunderstanding, discriminated against on

all sides, that group of Christians develops courage and foresight, even though they move forward cautiously. Just now leaders of that church ask for American guidance in the organization of youth work within their church, the establishment of supervisory boards for several branches of church work, introduction of more efficient methods in church schools and in religious education, better church financing.

Islam Is Actively Missionary

The wide expansion of Islam may indicate how effective force can be over men. That expansion reveals the effectiveness of penetration as missionary strategy. The present situation in the South Sudan displays this growing influence. Among very primitive, pagan tribesmen Christian missionaries met encouraging response. The meager "services" provided these people, in tiny schools, crude clinics, inadequate preaching and basic literature, produced a startling acceptance of the Gospel. Encouragement from government enabled missionaries to develop more adequate Christian schools.

Reports of these activities aroused public comment in Moslem centers to the north. Political interests claimed the entire Sudan for Moslem rule. Merchants from the north settled in almost every hamlet along the South Sudan rivers, buying local products and introducing goods not available locally. These men identified themselves with the Sudanese and practiced their Moslem religion freely. Shopping there can be time consuming without troubling either the merchant or the customer. Conversations, Moslem hospitality, led to interest in Islam itself. In the northern Moslem schools keen interest developed, and authorities had to grant the same freedom to Moslem missionaries as to Christian missionaries to move among the Sudanese. Large groups of Moslem religious teachers now work among the black men, as foreign missionaries. They are adequately supported. In the principal towns, expensive and beautiful mosques are being erected, which surpass any Christian churches known there. Moslem funds from the north provide impressive evidence of Moslem concern for the black man.



Egypt builds mosques in the Sudan. This newly completed one is at Wadi Halfa on the border between Egypt and North Sudan.

Thus far, Christians have planned and worked to provide education, medical assistance, Christian worship on that level materially which the Sudanese can maintain. Seeking to improve village life through numerous kinds of activity, and to foster a genuinely Christian fellowship able to engage in contemporary outreach and faithful witness to the Gospel, the missionaries intensify their efforts and use whatever resources reach them from America.

Tremendous economic pressure drives the ambitious Sudanese to relate himself to the dominant group in his land. Professional success may be assured that way. Only the inner compulsion of the Spirit of God will hold the Sudanese faithful to a Christian profession. His limited knowledge of Christianity can be overbalanced by some knowledge of Moslem teaching and the inducements of

Have you noted that the foreign mission work of the United Presbyterian Church is almost entirely in Moslem lands, or in lands to which Islam seems to have definite plans for its missionary work?

We may not know the reason, but is it not evident that God has a purpose in entrusting to us so great a responsibility? Let us not fail in our commission.

an easier way of life morally speaking. Just now the contest for the souls of Sudanese gains momentum. Islam responds quickly to the opportunity, and offers many attractive inducements to primitive men. So Islam in the Near East expands.

The present issue confronts Christians with a really great opportunity, and urgent action must follow if they mean to accept it. United Presbyterians now bear almost sole responsibility for Christian work in the South Sudan, according to understandings between Protestant churches regarding missionary areas of activity. That church may respond adequately to the immediate opportunity, or it may continue present activities —too little and soon too late.

Who Dares Speak as a Prophet

The Moslem Arab knows wealth and power through possession of oil lands. The Christian European and American come to make contracts with him for that oil. He watches them, judges their manner of life, tests their courage, decides how genuine their Christian faith may be.

Political ambition drives several Moslem rulers to unite their activities against the West, that they may retain control of the Near East. Hope that the Caliphate may be restored impels some of them. That same ambition weakens their cooperation.

The ancient routes linking Europe with the Orient pass through the Near East, and control of those routes keeps several great powers alert, and wary. Traffic flows through Suez and over the desert, and military advantage remains with him who holds the road.

The contest of ideas clamors for the attention of the Moslem. Perhaps communism blends better with his social structure than does Christianity. Poverty, so degrading that the very humanitarian services which save infant lives only intensify the struggle to eat, offers favorable lodging place for communistic promises. Forced by economic pressure to live on the verge of starvation, the peasant appreciates materialism more readily than Christian idealism. A hard life would be no novel experience. Any offer of enough food sounds good.

A few hundred Christian missionaries cannot correct political and economic abuses centuries old. Nor have they undertaken so to do. They carry a Gospel of a Saviour for the souls of men, a Gospel offering hope to make life tolerable. They can demonstrate how that Gospel works, through helping some of the sick and teaching some of the ignorant. But the Spirit of God must turn the souls of men toward God and so make them receptive to that Gospel. When that happens, and men so inclined accept the Gospel, those men can display its power to their neighbors, fellow Moslems as yet hardened against Christ.

Worship Service

By MISS ANNA A. MILLIGAN, 1230 E. Windsor Rd., Glendale, California

THEME: *The Presence of Christ* (Matthew 28:20b)

CHRIST, THE HOPE OF THE WORLD

Praise: B.S.H. 247, 201, 176, 211.

Prayer.

Scripture: Col. 1:27, 28; Rom. 15:13.

"To whom God would make known . . . Christ."

Raymond Lull, the first Christian missionary to the Moslems was stoned to death at Bougie, Algeria, in 1315, for preaching Christ. In an age of violence, he was an apostle of love. "He who loves not lives not; he who lives by the Life cannot die." Thus he wrote; thus he spake; thus he lived; and thus he died. Six and a half centuries passed before the spirit of Lull; which was the spirit of Christ, took possession of the hearts of men and sent anyone to the Moslems. Then Henry Martyn went to India and later to Persia where he translated the New Testament into Persian. Martyn's translation of the New Testament may be said to begin the work for Christ in the Near East in this modern missionary era.

"Whom we preach, warning every man." The first missionaries to any country have invariably been preachers, moved by Christ's love, to tell of His love to those who know Him not.

"Love has an art
In every land its way to find;
Nor alien speech avails to part
Where love interprets heart to heart."

Ask the members to name the pioneer missionaries to Egypt and Sudan.

Prayer — of thanksgiving for them and the work they started by members who knew any personally.

"And teaching every man."

Inevitably the need for schools became clear. An intelligent church membership and capable leadership of that church made schools and books and printing presses and literacy campaigns necessary. So all kinds of schools, from kindergarten to university, have been established.

Ask members to name educational institutions in Egypt and Sudan and missionaries who staff them.

"That we may present every man perfect in Jesus Christ."

As we read the missionary history of the Near East we find men and women of outstanding qualities, and humble people of very narrow fields of influence; and hosts of younger ones who are witnessing a good profession for Christ wherever they have been placed in this world. Because they have declared their interest in Christ and their allegiance to Him, many have had to take up their cross and suffer for their faith; but thus they have showed forth the true character of newness of life in Christ.

"That ye may abound in hope."

Too many church members in the homeland measure the results of the missionary cause by statistics. They quote an undisputed authority that the number of living converts today in North Africa does not equal the number of Christian missionaries sent to those lands. They refer to the Assembly Minutes of 1949 and see that the church members in Egypt, after nearly a century of effort totals only 24,221. But statistics cannot show transformed lives; they cannot enumerate the changed outlook of men and women and measure

the peace in their hearts; they cannot put a measuring rod upon the influence of Christian missions in ushering in a new day in civic, domestic, social, moral and religious affairs.

(Cite the last paragraph in *Assignment*, p. 118, and in *Introducing Islam*, p. 62, and the last page of *Panorama*, p. 158, and relate Batal's experiences from p. 4 and 6.

Prayer—give thanks: for the profound influence of Christian missions; for the increasing freedom of thought in religion and for the invigorating sense that all things are being made new; for the democratic principles that are becoming increasingly apparent in the political order; for the rapid steps that are being taken for the emancipation of women; for the growing demand for universal free primary and secondary education; for the missions' share through graduates of schools in meeting the need for qualified teachers, and leaders in all kinds of positions of responsibility and influence.

Pray that the church may be wise and sufficiently daring in planning for the future work; that God will so move upon His church that the funds and workers may be provided to an extent honoring to Christ and adequate for accomplishing His task; and that every Christian may be made to realize that prayer is the surest way to carry out Christ's Great Commission.

Close the prayer period by all members joining in this prayer written by Mrs. Isabella B. Bishop.

Pray that the constraining memories of the Cross of Christ and that love wherewith He loved us be so in us that we may pass that love on to those who are perishing. May He touch all our hearts with the spirit of self-sacrifice and with the inspiration of that love of His which when He came to redeem the world kept nothing back.

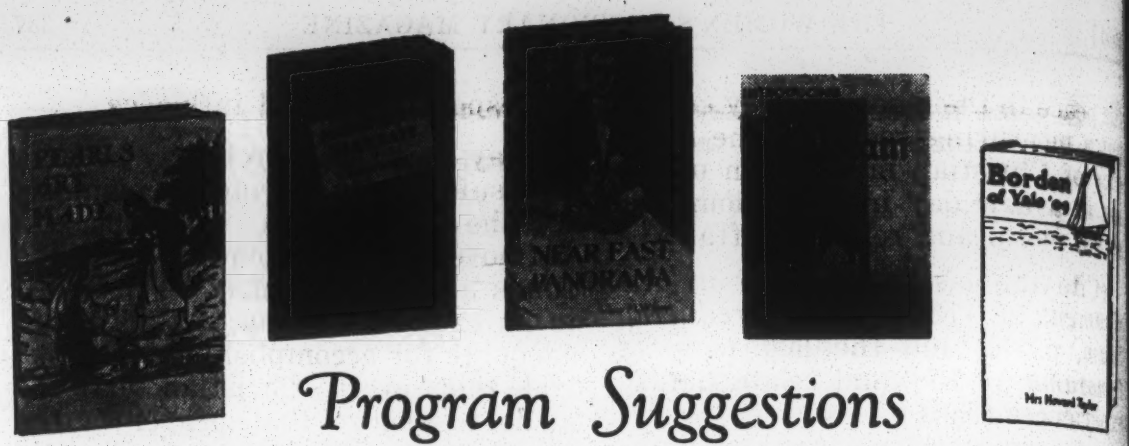
THE CARPENTER

That evening, when the Carpenter swept out
The fragrant shavings from the work-shop floor
And placed the tools in order, and shut to
And barred, for the last time, the humble door,
And going on His way to have the world
Turned from the laborer's lot forever more—
I wonder, was He glad?

That morning, when the Carpenter walked forth
From Joseph's doorway in the glimmering light,
And bade His holy mother long farewell,
And through the rose-shot skies with dawning bright
Saw glooming dark the shadows of the cross,
Yet, seeing, set His feet toward Calvary's height—
I wonder was He sad?

Ah, when the Carpenter went on His way
He thought not for Himself of good or ill,
One was His path, through shop or thronging men
Craving His help, even to the cross-crowned hill,
In toiling, healing, teaching, suffering, all
His joy, His life, to do the Father's will—
And earth and heaven are glad!

—Author Unknown



Program Suggestions

For five months these books have been your study or reading-course companions. The Near East countries are important in world politics today. They are important, too, from the standpoint of missions. It does matter what people and nations believe! Even though missionary programs based on the Near East cease for a time with this month's study, the interest kindled should continue.

Brayton C. Case, Baptist missionary to Burma before his untimely death by drowning, said, "The Lord needs the heart of a man who knows, loves, and cares to make his life a bridge between resources and the need." What a joy it must be for persons with great resources (tangible or intangible) to "bridge" some of the many world needs today! Likewise a joy even for those who have little, but who hold that little in trust for Him!

Why not make this final Near East study a "Bridge-building" Program? Introduce it with the story of the Arab student (quoted by Mrs. Spielman from Chap. 6 of *Near East Panorama*), who wanted to build good bridges. Think of the Bridges of Understanding that have been built through the American Mission; the Egyptian Evangelical Church; Christian travelers; other methods. Or, imagine the many Bridge Builders to children, youth, college students. . . . Prepare topics accordingly. Tell of lives that have been "Bridges"—our missionaries, Kamel Mansouri, Mrs. Habeeb Bey Doss, . . . Face courageously Dr. Kelsey's challenge for future "Bridge-building." See the *Near East Packet* for stories; pages 18, 19, 26 (Song "Allahu Kalasi"), etc., of *Workbook* in *Packet*. Consult the Baker *Guide*.

Have you used the film "South of the Clouds" for a meeting to which you invited your congregation? Rental may seem high ($8.00) however it is worth it to see this gripping story filmed in Lebanon, but which might have happened in our Cairo College for Girls. You may smile; you may weep a bit; but you will be helped! Two recommended new slides on Egypt ($1.00 each, rental) may also be rented from Dept. of Audio-Visual Education, 209 Ninth St., Pittsburgh 22, Pa.

Roll Call—Name one U.P. missionary in evangelistic work? (*See Prayer Cycle*)

QUIZ — "BRIDGES"

1. Was General Gordon attempting to build a "Bridge" in the Sudan? Did he succeed?
2. Draw spiritual truths from the young Arab's desire to see bridges in N. Y.
3. How has Turkey bridged her Past and Present?
4. How build Bridges of Understanding between American and Near East women?
5. Is it possible to build more Bridges of Understanding between Moslems and Christians? How? What? Where?

Christian Understanding Of History

By KENNETH SCOTT LATOURETTE, Professor of Missions and Oriental History, Yale University

The distinctively Christian understanding of history centers upon historical occurrences. It has at its heart not a set of ideas but a person. By a widespread convention historians reckon history as B.C. and A.D. They are aware of many other methods of recording dates and know that this particular chronology has acquired extensive currency because of the growing dominance during the past few centuries of a civilization in which Christian influences have been potent. To the Christian, however, this reckoning of time is much more than a convention. It is inherent in history. In Jesus of Nazareth, so the Christian holds, God once for all disclosed Himself and acted decisively. The vast majority of Christians believe that Jesus was God incarnate. Historians are well aware of the long debates and the ecclesiastical struggles, some of them in stark contradiction to the love which is the supreme Christian virtue, over the relation of the divine and human in Jesus. That so many of the debates should have been an occasion for this temper is part of a larger problem to which we must later recur and which had its most dramatic and, so Christians believe, its decisive expression in the crucifixion of Jesus. In spite of and, perhaps, in part because of their acrimony, the controversies over the relation of the human and the divine in Jesus are evidence of the struggle of the human mind and spirit to comprehend what Christians hold to have been a quite unique event. The large majority of Christians agree

"Go ye into all the world and preach the Gospel" is the bequest Jesus left to all who love Him.

with the conviction expressed in one of the early Christian documents, that in Jesus the eternal Word which was and is God became flesh. In Jesus, so Christians maintain, God's Kingdom began in a fresh way. This was partly because Jesus, being both God and man, disclosed by His life and His teachings what God intended man to be and what man might become. It was also because in and through Jesus, God revealed His inmost nature and accomplished a work of central and supreme importance.

God, so the Christians declare, is love. The English word "love" is clumsy and ambiguous. It is used to cover a wide range of meanings. The Greek which the early Christians employed was more discriminating. But even that was inadequate. In "love," as that term is applied to God, the Christian d i s c e r n s a self-giving which can never be perfectly described in words but which was disclosed in Jesus. This love was espe-

This excerpt is from the Presidential address delivered at the annual meeting of the American Historical Association in Washington, D. C., on December 29, 1948. "The Christian Understanding of History," appeared in the American Historical Review, Vol. LIV, Number 2, January, 1949. We are reprinting pages 264 to 267 by permission of "The American Historical Review," as an appropriate climax for our 1950-51 study on the theme, "Telling His Story." We close as we began a year ago and have emphasized through each month that "All History is His-Story."

cially seen in the death of Jesus. Here, as one of the earliest Christians declared, although it appeared to be weakness and folly, were displayed both the power of God and the wisdom of God.[1] The crucifixion was followed by the resurrection. Through the resurrection, so the Christians believe, God demonstrated that physical death not only does not end all but that it may be a stage in an endless life beyond history which is not merely continued existence—this might be and presumably will for some men be extraordinarily unhappy — but which is one of growing fellowship with God, God who is love. In the earliest documents the name for what God did in Jesus is not Christianity: it is Gospel, "Good News." The Gospel judges man by making clear as in no other way man's perversity and sin. It also releases life to overcome that perversity and sin. The purpose of God in history is that men shall be "conformed to the image of His son."[2]

The Christian understanding of history goes on to say that following the crucifixion and the resurrection God continued to operate through what Christians call the Holy Spirit. Through the Holy Spirit men can be remade and can enter upon the radiant, eternal life which from the beginning was God's plan for men. Those who have that life are characterized by faith, hope, and especially love, the kind of love which is of the very nature of God. They form a fellowship, the Church, which takes on a visible form or forms within history but which is never completely identical with any historic expression and continues beyond history. The course of history is God's search for man. God is judge, but He judges man that He may save him and transform him. God's grace, the love which man does not deserve and cannot earn, respects man's free will and endeavors to reach man through the incarnation, the cross, and the Holy Spirit. Here, to the Christian, is the meaning of history and its unifying core.

From the outset, the Christian view of history has embraced all men. From the Christian standpoint man is not necessarily central in the universe. There may be many other beings on other planets or in other stellar systems whom God creates in His likeness, to whom He gives free will, and who abuse that free will. If so, His love also seeks them. If God is love, His love must be at work in all the universe. Yet on this planet God's love certainly includes all men. The early disciples were commanded to be "witnesses . . . unto the uttermost part of the earth," to "make disciples of all nations," baptizing them, and teaching them to observe all that Jesus had commanded his original followers.[4] This, presumably, also becomes the obligation of all subsequent Christians. It implies that the Christian goal can be nothing short of the full obedience of all men to God as He disclosed Himself in Jesus. This would entail the complete transformation of human society to bring society into entire conformity with God's will for man. Yet it seems clear that neither Jesus nor the early Christians expected within history the full conformation of mankind to the "measure of the stature of the fullnes of Christ."[5] Both the wheat and the tares, the good and the evil, were expected to "grow" until the consummation of history.[6] Beyond history, presumably, outside of time, God is "to gather together all things in one in Christ, which are in heaven and which are on earth."[7] God has always been sovereign, and in the cross and the resurrection He signally triumphed,[8] but beyond history His sovereignty is to be seen as complete.

The Christian understanding of history differs radically from other views. It is in contrast with the ancient Persian dualism, for the latter implies separate origins of good and

evil. This dualism means that the good God is not sovereign in history, because He has not created the universe as a whole, whereas Christianity regards God as creator and lord of all. Only a sovereign God can forgive sins as the Christian believes Him to do. Nor is Christianity pantheistic, as is so much of Indian philosophy, for it does not make God the author of what men call evil. Man's misery, so Christianity declares, arises from the abuse of the free will which God has given him. The Christian understanding of history is not exclusively cyclical. It recognizes eras and ages, but it holds that novelty enters, that new things happen. The great event, as the Christian sees it, was Jesus and Jesus was without precedent. So, too, the consummation will be new. Some interpretations of history seem to expect perfection within history, the coming of the ideal human society. This is the communist message. It appears to have been true of Comte and Hegel. The Christian understanding of history does not necessarily deny progress. Obviously, the criteria for measuring advance must be established before we can say whether progress has occurred, and the Christian criteria are peculiarly Christian—growth in the likeness of God as God reveals Himself in Jesus. Christians are not agreed as to whether progress occurs in history. Some affirm it and others deny it. Yet few if any Christians have maintained that man will attain his destiny within history.

All this is, or should be, a commonplace to historians. It is simply an attempt at a restatement of what the majority of Christians have always believed. Many Christians would add to this or would amplify it. Many would regard it as inadequate and incomplete. Yet the overwhelming proportion would say that so far as it goes it is a summary of what Christians have held and hold today to be the Christian view of history.

[1] ICorinthians 1:18-25.
[2] Romans 8:29.
[3] Acts 1:8
[4] Matthew 28:19, 20.
[5] Ephesians 4:13.
[6] Matthew 13:24-30
[7] Ephesians 1:10.
[8] Colossians 2:15.

DO YOU KNOW THAT thousands of Moslems go on pilgrimage every year to Mecca, the sacred city where Mohammed was born and in which there is the mosque which is considered as the center of all Moslem worship? These pilgrims come from all parts of the Moslem world, from all of North Africa, Egypt, Syria, Palestine, Sudan, Iraq, Afganistan, Pakistan, Java, Sumatra, and even from China. The pilgrimage has served as a unifying force in Islam much as the temple worship in Jerusalem did for the Israelites when the tribes of God went up to the Holy City. Great blessing is supposed to come from pilgrimage and it was one of the pillars of religion named by Mohammed.

DO YOU KNOW THAT although Islam is a religion which protests much against idolatry, it has many idolatrous practices? The Moslem world is filled with shrines and tombs of famous sheikhs where special blessings are thought to be granted to those who pray in them. In Old Cairo on the island of Roda there is an old tree with a crooked limb which reaches down to the ground and then turns upward. Barren women who long for children come to this tree and ask for the blessing of fertility.

DO YOU KNOW THAT many short-term missionaries return to the work under life appointment? For many years the mission in Egypt has brought to the field short-term workers under contract for three years. These helpers are usually young men and women just out of college, although some of riper years are employed. They fill a large place in the work of the schools and hospitals. —Quotations from *H. E. Philips*, D.D.

Mrs. Habeeb Bey Doss

"Her Price Is Far Above Rubies"

In a tragic plane accident on August thirty-first the American Mission lost a cherished friend. One of the impressive things about the sudden blow was the extent of the number of people who felt that they were bereaved in a special way. Our sympathies went first, of course, to the two sons and four daughters. There were also the three devoted brothers, the sisters-in-law, the cousins, the members of a large and affectionate

Mrs. Doss with her eldest daughter (taken some years ago)

family, each one with a deep sense of personal loss.

Rosa Guindi was the only daughter of Mr. and Mrs. Guindi Bey Wissa. She often recalled to her friends memories of her happy childhood in her home in Assiut or in vacation days spent on the family estate where she was given an unusual degree of freedom. That her father gave no attention to the suggestion that a young girl should not be allowed to gallop on a donkey with her brothers she always remembered with appreciation.

She was a pupil at the Presbyterian Memorial Institute until her graduation and became one of its most active and loyal alumnae. In her later years as a student portions of several of her summer vacations were given in service in our mission hospital where she worked as a nurse's aide and with other Christian students made a contribution toward lessening prejudice against young women taking nurses' training. From these days there stemmed a continuing interest in the hospital and training school.

Dr. Frank McClanahan recalls a Christmas morning at the clinic for lepers. He writes: "The Christmas dinner was being served to the leper patients. Among those waiting there were some with faces scarred almost beyond recognition. Sitt Rosa and several of her Egyptian friends were helping us to serve the meal and to distribute the gifts. Sympathetically, lovingly she went about among those outcasts. As she put into maimed hands a bowl of warm food or enough cloth to make a new winter garment an indelible impression was made upon my mind. Only a few days before I had seen her in her own beautiful home with her husband, the late Habeeb Bey Doss, in the midst of more than fifty guests, missionaries and homesick soldiers, men from Scotland, England and New Zealand, serving them with a delicious turkey dinner, giving something of a mother's love and understanding to these friends far away from their own families. I marvelled at the heart and sympathy wide enough to encompass us all."

The memories of this gracious home are cherished by many of

Mrs. Doss was a passenger for Europe on the airplane that crashed in the Egyptian desert, twenty minutes from Cairo, August 31, 1950. All of the 55 persons on board were burned to death.

but most of all by the children who were born there and who were to become leaders in Egyptian thought and progress. Dr. Halim Doss, a fellow of the British College of Physicians is a professor in Egypt's College of Medicine. Mona, after finishing her training at Temple University gave valuable years as a teacher of Home Economics in the American College for Girls and to relief work in Europe during the war years. Moneera has recently graduated from Oxford University; Leila has made a contribution as one of the Egyptian group in the United Nations in Geneva, Switzerland, and at Lake Success. To these young people in their sorrow there came messages of condolence by hundreds. There was a message from the King of Egypt, others from Cabinet Ministers and government officials. But there were also quiet tears shed in humble village houses. A servant in a home where she had recently been a guest said with emotion, "I knew Mrs. Doss well. She was my good friend."

Helen S. McClanahan

Sunny six-year-old Rosa Wissa and her big brother, 8, came hand in hand into my class my very first day in the P.M.I., in the fall of 1902. They have been sheer joy ever since. Alfred's stay was short, but Rosa's until her graduation. She was a definite factor in the atmosphere of the school. We counted on her and were never disappointed.

A member of our semi-annual communicant's class, a poor widow's daughter, was asked whose life had influenced her most to want to follow Christ. She replied warmly, "Rosa Wissa. Why, Miss Ruth, she even picked up my pencil yesterday."

After her graduation Rosa with Wadia Khyatt, her brother's fiance, made a valuable contribution to the Mission hospital work. Those were war years and new nurses could not be brought out. So Rosa and Wadia, daughters of leading families in Assiut, served in the hospital wards throughout one long hot Assiut summer. This act helped greatly in breaking down prejudice against nursing as a profession for girls. To this day the members of the medical staff refer to these two as "foundation stones" of their "Nurses' Training School," the first of its kind in Egypt.

At 20, Rosa married the man of her choice, Habeeb Bey Doss, a lawyer. Their home was a favorite resort to hosts of people all these years. Their six children, the youngest 16, are outstanding in their interests and talents.

Following the uprising in 1919 Rena Hogg and I used to drop in at Rosa's door on our way to the Boy's College where we helped Dr. Hick-

(*Continued on Page* 350)

Pressly Memorial Institute, the beloved Alma Mater of Mrs. Doss.

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

". . . and the Egyptians mourned for him three-score and ten days."
—*Genesis* 50:3

Old Testament mournings are frequently called to mind as we go about our work in the Sudan. Upon arriving at a village one Saturday afternoon to give the weekly lesson, we found an empty house instead of the usual group of girls. We knew something must be going on—either a mourning or a wedding. After a few minutes, a lady came to tell us that the husband of one of the girls had died, and everyone was at the mourning. Knowing there could be no formal lesson that day, we too, made our way to the mourning. As we entered the compound, we noticed that four rough poles had been put into the sand and over them was a covering of burlap. This was where the widow slept. For forty days after her husband's death, she was not permitted to see the moon. To protect her from this, she went out to bed at night with her head covered and slept under this burlap roof. We went on into the room where we found the bereaved wife lying on a cot with all the neighbor women dressed in black, forming a circle around the room. To add to the gloom, all the shutters of this mud room had been closed. All were weeping and talking of the poor girl whose husband had been taken from her at such an early age. There was no sign of any hope anywhere in this Moslem home.

Some time later, as we were going to church one Sabbath morning, we heard loud wailing in the distance. Drawing closer, we saw a large crowd of men, women, and children all dressed in black and weeping and wailing as they carried the body of a loved one on their shoulders. This was a Coptic Christian group showing no more hope than the previous Moslem group. As I watched them, I thought of our Christian teachers at our own schools who are wearing black at all times to show their grief for departed loved ones. Some of them have been in black for two years or more. They also deny themselves all pleasures, such as attending parties, weddings, or afternoon teas, for a year. Many also cut church

Tomb of one who has made the pilgrimage to Mecca.

attendance out of their program. Comparing the two groups, I doubted if an outsider could see any hope of a future life, anything to be desired in either religion.

Then a member of the family of Sayed Abd el Rahman, one of the Moslem religious leaders in the Sudan, died. Again, we went to the mourning to pay our respects. To my utter mazement, we found the women dressed in colored clothes, drinking coffee as they chatted. The Sayed, we were told, had ordered them not to mourn, as he said there was no reason for it as the departed one had gone home to heaven. Here, a leading Moslem home was showing the hope that should be found in all Christian homes.

Returning to the school, I told my Sunday School class of teachers of this Moslem mourning, challenging them to rise above the customs of their people and show their faith in Christ by following the injunction given by Paul in I Thess. 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Again I got the same answer, "But people will say we didn't love the one that died. We haven't the courage to go against the custom of our people."

I know that many missionaries before me have preached, and taught, and witnessed in their own lives, trying to get our Christian people to show with joy the hope that we have. Their work is not entirely without results. One teacher who lost a loved one, though she went into mourning dress, did not stop attending church or parties, and even put on a colored dress for special occasions as the baptism of another teacher and the wedding of Miss Shields and Mr. Galloway. When the wife of one of the elders of the church died, he ordered that there be no weeping and wailing for her, though all knew that he felt her loss keenly. Do remember to pray for these who are trying to witness for their Lord and Master in this way, and for the others who should be. Pray that these Christians may come to realize that they can win their fellow-countrymen for Christ, only as they show by their own lives that in Christ we have more hope, joy, and peace than can be found in any other.

Carolyn Brewer

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

GOING PLACES AND DOING THINGS FOR THE LORD

We feel we are at the threshhold of a new era here at Nasir. This section of the Sudan used to be, ages ago, the bed of a great lake, and it has not altogether emerged from that age. Every year for about seven months the land around is soggy with rain or flooded to a depth of three feet or less, leaving isolated villages sticking up on ancient mounds here and there over the country. We have been able to get from Nasir to a few of these villages by a canoe which is poled through the grass and water. During the five months that the land is dry, we have been able to walk to a few of the nearer villages; and we have been able, with the launch and outboard (both now useless) to reach a few villages on the Sobat.

But now greater areas are open because of the new jeep station wagon which Mr. S. A. Fulton gave to Dr. Mary Smith, which just arrived on the last boat. True, there are no roads to speak of for ordinary cars, but we hope with the jeep to get back into areas as yet unreached, and possibly to make long treks and visit some of the dry-weather cattle camps for prolonged stay, and inten-

sive teaching. We can survey new village school sites, and check up on the already existing schools more often. Mary can take medicines and the gospel far and wide now.

My husband has been busy for a few weeks building an airstrip for the Missionary Aviation Fellowship plane to land on. This plane is based at Malakal, and we can send a telegram at any time for the plane to come for us. The strip should be finished this week, then we expect Eleanor Vandevort to fly back from vacation. Up until now it has taken days, mostly weeks, to get from Nasir to Malakal, for there is no regular steamer service, and often when a steamer does come we are not permitted passage on it. This plane service should save us countless days.

Just now word comes that the District Commissioner has approved the airstrip as finished enough for a plane to land, so we hope to have Eleanor back tomorrow.

A nice new gasoline water pump was presented to us by Helen McCoy. In about ten minutes we pumped enough water to soak the garden, as much water in ten minutes as it takes ten Nuers a whole morning to carry in gas tins. This will be a big saving in time and money and tempers, because the Nuers would much rather sit on the tins and drum a nice tune than carry water in them! We surely are grateful for all these new and promising things which should help us to conserve our time and energy for the Lord's work.

Mrs. Charles E. Jordan

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

MARY B. REID HOSPITAL SARGODHA, PAKISTAN

The crowds of wandering partition-refugees are no longer coming and going. The main relief effort to house, feed and heal seems less urgent, but we still have many needy patients who tell us of bank account, land and houses left in India during the disturbances of 1947-48. Some have only the clothes they are wearing. We often hear, "We are a whole family living together in very small quarters, and only occasionally does one of the men bring home fifty cents for his day's work with which he tries to buy food for us all." No wonder they are anemic and in rags. They listen attentively and are patient in their sufferings.

Among the more fortunate refugees was a canal officer and his family. The wife inquired about the mission hospital, for all their children had been born in mission hospitals. When the twins came, a boy and a girl, she was happy in being able to nourish and care for them — they needed special care being just under seven pounds in weight.

Under the shady shesham trees we usually gather at five o'clock for a brief worship service with the patients and their relatives. This follows the men's visiting hour. Even the sicker patients are carried outside, if possible. The private-room patients like to come. One from a refugee family, a woman awaiting the coming of her baby, was keen to hear and take part in the discussion which follows—Unusual for one of these secluded Mohammedan women. Scripture portions sell readily as they are eager to discuss religious matters. Those who can read seem ready to pay the small charge to own the books. Praise God that the Bread of Life is free to these needy ones. Pray that many may take it.

One exciting happening was when a new horse from a village, frightened at the sights and sounds of the city, came tearing through our wooden gate, up the drive and through the arch, into the hospital

There the tonga-cart came loose and the horse dashed out a side gate. We were thankful no one was hurt. The owner paid part of the repair expense; the entrance gate is still to be repaired.

Our Bible Woman, Mrs. Sabr Masih has a fine record for selling tracts and Gospel portions. Clinic patients years ago gave her the name of Hospital Police Woman because she keeps excellent order in the overcrowded waiting room where the patients do not always find benches, but sit on the brick floor or even overflow to the entrance steps. The very sick ones are always given the preference. Usually the other patients are considerate, but recently one young woman was so impatient to see the doctor that she jumped over two benches and two low stools and landed in the front row, ready to go in with the first group of women. She was caught and made to wait her turn.

A man waiting to have his wife examined at the clinic said upon being asked if we would like to buy a New Testament, "I am not going to act upon the teachings of this Book, therefore I will not take it." His nice little wife bought a Gospel of John in Arabic—we hope he also may read it. When we were selling Scripture portions one day a woman hailed us with the remark, "I will take you to a home where all the women read." This proved to be the home of former patients who had bought portions at the clinic.

The problem of maintaining a full staff in a small hospital is difficult. One of our nurses is soon to be married. We have not found anyone to take her place. Recently she had a three-day leave to go to Lahore where her brother had made her engagement arrangements. She had seen the young man's photograph, but had never seen him. She came back with a pretty ring, but is too shy to wear it.

We need your prayers to be faithful to these many opportunities in the hospital and in the follow-up work in the homes of patients in Sargodha city and district.

Frances Lincoln,
Sargodha, Pakistan

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

SPRING OF HEALING

Several hours of travel by car from Gorei lives a Galla farmer. One night he had a dream. He dreamed that not far from where he lived was a spring of holy water. The next morning he went to the man on whose land was the spring, and asked permission to build a house over the spring to protect it.

When people heard of this man's dream they began coming from far and near. Some came out of curiosity, others because they were sick. Those who could not walk came on mules, some borrowed from their friends, others were carried on beds or on litters which were made of sticks tied together with the bark of trees.

People with many kinds of diseases came. All hoped to return to their homes cured. We were told of a little mother with tuberculosis who had been sick for months. It was a great disappointment when she learned that she could not be helped. Many blind came, hoping to receive their sight. Some went back to their homes believing that they were cured. As there were so many who came it was impossible for all to bathe in the water, but had to be content with being sprinkled with the water.

Then one night this Galla farmer had another dream. This time he dreamed that no one should bathe in the water until an ox had been sacrificed to it. He went to the owner

of the spring and asked for an ox to sacrifice. He was told that this was not right and the man refused to give the ox.

Some time later when the owner of the land was in Gorei he went to see the governor of this province, to tell him of what was taking place on his land. The governor advised him to tell the priests. He did. They visited the spring and blessed the water. After that the sick were permitted to come.

The owner of the land seeing the hundreds who had come, many without food and no money with which to buy it, gave an ox and those who were able bought another which was killed and a feast prepared for the hungry.

As these happenings were told to us we could not help contrasting them with what took place when our Saviour walked on this earth, of the time he fed the five thousand with the five barley loaves and the two fishes, and of the time that He gave sight to the blind and healed all manner of diseases. Probably none of those who came to this spring had heard of the Great Physician and of the Lamb of God who taketh away the sin of the world.

Ruth C. Beatty

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

"The women that publish the tidings are a great host." — *Psalm* 68:11.

Orphaned at the early age of five and a half years, Faiza was brought up in the American Mission Orphanage in Abbassia, Cairo. She remembers vividly how the relative who took her and her small sister there, tricked them by sending them for a drink of water while he disappeared from the house. Her grief was inconsolable at the time, however she spent a happy childhood there. In 1936 she took her Government Primary Certificate, and started teaching at the Orphanage, and it was from there she came to us (Egypt General Mission) as a young teacher in September, 1938.

She was with us four years at that time, a young popular teacher, full of life and fun, putting the best into whatever was to be done. Several times during that period the thought of whole-time service for the Lord as a Bible Teacher was put before her. Training at the Bible School in Tanta was suggested, but she always laughingly replied that she didn't want to be just a Bible Teacher, she wanted to be a missionary. When it was pointed out that to be a missionary usually implied going to spread the Gospel in some country other than one's own, she jokingly chose India as her goal!

In June, 1942 she left us. She was tired of teaching, and though we did not know it at the time, she was resisting the Lord's call to go to the Bible School, the one place to which she had always declared she would never go. The next few months were spent in her sister's home in Cairo, where everything was done to make her happy, but she was miserable. In her restlessness of soul she did the best thing possible; she sought the Lord's face. Whole days were spent in fasting and prayer, mostly avoiding the central issue.

But at last, in October the day came when, low at His feet, in all sincerity, she prayed a simple prayer something like this, "Lord, I will serve Thee, in any way, in any place, at any time." The barriers were down, and she testifies that a flood of peace and joy flowed into her soul. Almost immediately the Lord tested her sincerity by sending the pastor of her church with the request that she speak at his Women's meeting. Such a request previously had

always been refused, but she says that this time she amazed herself by quietly saying "I am ready," and the Lord gave her His message.

She was willing to go to the Bible School. However, it was thought best for her not to start in the middle of the year. As a vacancy had suddenly occurred in the teaching staff in the Zagazig school, she went there to fill the gap from January to June, 1943.

Those were six exceedingly happy months. Would her desire to go to Tanta still hold good? Her purpose was found, however, to be unchanged. Plans began to be made, and it was at this stage that the Lord began to teach her new lessons of faith in Him for the supply of all her needs.

Hitherto, she had earned a salary. Not much, it is true, but enough to meet her needs and keep her clothed. Now she was to step out into a new life where for two years at least she would not only be receiving no salary, but fees would have to be paid for her training, and there were no relatives behind her, or accumulated savings to stand for these. Before leaving Zagazig, however, she was told that she had been granted a scholarship to cover her fees, but there was no provision for other needs. This news was an unexpected shock to her. She had confidently imagined a substantial grant to help towards her clothing and traveling. From where could she find money for these?

Alone in her room she poured out to the Lord the anxiety and perplexity of her troubled heart far into the night. Quite suddenly out of the storm came a small still voice, and He spoke to her one of those clear, unmistakable utterances, which can never be forgotten. "*Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you.*" Gratefully she accepted both condition and promise, and entered afresh into His peace. The following morning in the course of her ordinary Bible reading, she was thrilled to see the promise repeated. It was Sabbath; church followed, and to her amazement the pastor was used to reiterate to her the same word, and finally that night at the evening service the preacher's message was Matt. 6:33. He seemed to be speaking directly to her all the time, but actually he knew nothing about the difficulties through which she was passing, nor what the word was meaning to her.

The three years of training that followed were a wonderful fulfillment of that promise. She testifies that she never lacked for any good thing, and oftentimes she was able to help others out of the Lord's bounty to her. The provision came in all sorts of ways. Sometimes it was a postal order in a registered envelope, with no indication as to the sender, simply a verse of Scripture. Once it was a relative who met her in one of the big shops in Cairo just after she had had to spend a big sum on material for clothes. He quietly took the bill out of her hand and paid it. Another time because of some friendly connection, a shoemaker sold her a good pair of shoes at a ridiculously reduced price, and she loves to recount how those shoes were nearly related to the shoes worn by the children of Israel in the wilderness; they just wouldn't wear out. Finally she passed them on to two other people, who both enjoyed valiant service from them.

Training days over, she returned to take up the evangelistic work as a Bible Teacher, and she is now in her fourth year of service. She is greatly loved by the women all over the town. Her ministry is characterized by a directness and fearlessness in giving the message, which is refreshing. She always gives a full, clear Gospel, even if there are non-Christians in the group. Her argument is this, "I have a message of salvation which I believe to be the truth, and the only way of salva-

tion, and before God I am responsible to tell you. Whether you reject it or receive it is your responsibility. I may never meet you again, but you will never be able to say again you have not heard or that you did not know." Her presentation of the message is usually clear and concise with the presentation of positive truth from God's Word. Her habit, too, of always reading, if possible, a short portion from the Word itself, is a good one. God will surely honor His Own Word, and it is His Word which is quick and powerful, not ours.

She still has a great desire to be a missionary, but her real longing now is to take the message of salvation into the Sudan.

One last, recent incident will give you a further glimpse into her life and work. It was her turn to give the message to the Clinic patients. The room was packed, nearly all non-Christians. She said later that when she started to speak she had no particular desire to do so, and felt heavy and uninteresting as, alas, she often does. But as she continued it was as though the Spirit of God took hold upon her and empowered her in a way she has seldom known, and she found herself talking of the love of God to the women with such deep feeling that it almost broke her down. Pleading with them to accept the salvation His love had prepared, she reminded them that there was nothing to pay for it, no difficult good works to be performed, no penance to be accomplished. All they needed was faith, and even that faith was the gift of God. So gripped and hushed were the women, that quite involuntarily as she closed one woman stretched out both hands and in all sincerity prayed, "Lord, give us the faith to believe." Talking of the incident afterwards, she said quite naturally and simply, "Someone must have been praying for me this morning." Was that someone you?

Lucy Lightowler, Cairo

MRS. HABEEB BEY DOSS

(*Continued from Page* 343)

man look after his soldier boys. When she knew we had taken out a piano for their use she promptly donated a great stack of songs.

Hearing that we served tea and cakes each afternoon and evening, she begged to be allowed to provide one day's supply. And what bounteous and delicious provision it was. (She had excelled in her Home Making class at school.) When the more than 150 men were told the source of the gift, how they cheered the donor!

Mrs. Doss was identified with all good causes. She was devoted to the church and all its interests. The young women were shy about joining the choir because it involved sitting up front. Mrs. Doss, respected and admired matron that she was, joined her brother's choir, thus bridging this difficulty, and at the same time adding her own sweet voice to the praises.

She was an invaluable friend to the school and to the Mission; likewise her husband, whom we found a wise counsellor. Like her mother, she was beloved by all—their secret, the indwelling Christ. As president of our Alumnae last year she was a tower and blessing.

For Rosa, death was but entrance into life, but her children are sorely bereft and need your prayers. Less than two years ago father died.

Rosa Habib Doss will be sorely missed. She was neighbor and friend to all who sought her, and they were many and from all classes of society. This phase of her life, "helping others," was a real "calling" with her which she followed constantly.

Ruth Wort

President's Page

LIVE TODAY

My grace is sufficient for you, for my power is made perfect in weakness . . . for when I am weak then I am strong. —2 Cor. 12:9, 10.

In these shaken, secular days I like Lowell's challenge to live today.

"Greatly begin:
Though thou has time
But for a line,
Be that sublime;
Not failure but low aim
Is crime."

Today we are in danger of saying, "What's the use?" and live on lower levels of fear. Or we may say, "Let's eat, drink and be merry for tomorrow a bomb may drop." Or we may take the hopeless outlook of a Hamlet who sighed,

"The time is out of joint:
O cursed spite,
That ever I was born
To set it right."

Or I can look upon life as a challenge to give my daily best as did the young English poet, Rupert Brooke, dying in World War I—

"Now God be thanked
Who hath matched us for this hour."

This valiant-souled singer knew by a vital personal experience that in Christ he was more than conqueror.

In such an age as ours the early Christians met life with a certain gaiety of soul. Theirs was a tumultuous world shaken by moral decay. But they sang their songs of joy and lived with a certain lift and singleness of heart. They had found the secret of living today. They said often the strengthening words of their Master. "Thy grace is sufficient for you." They felt the favor of God's will, the overflow of His grace. And it was adequate, substantial, strong enough to resist the wear and tear of life. And so they lived each day to the full, packing it with a rich content of personal conquest over fears and a certain zest for life. They had found the secret. Have we?

Almighty God,
Give me strength to live this day, to all its worth hold fast.
To make the most of all it yields, as tho it was my last.
Give me understanding, that I'll not be unjust.
Inspire me with wisdom to hold Thy truth in trust.
Grant me clearer vision of worth and human need.
Protect me from myself, my weakness, my greed.
Fill me with brother's love to make a man a friend.
Toward money, pride and vanity, let not my weak will bend.
Grant me responsibility to thereby aid my brother.
Let rich content be my reward, when I have helped another.
And when this day is yesterday leave pleasant memory,
And someone else happier, through the chance you granted me.

—Author Unknown

Mrs. J. K. Stewart, Convention Secretary

Editorials

PROGRAM FOR 1951

On the opposite page appears the "fruitage" of the thinking and suggestions of a number of persons who had a part in planning the suggested program for missionary groups during 1951.

The theme, "Take root downward, bear fruit upward" (2 Kings 19:30), is in keeping with the denominational emphasis on "Christian Fruitbearing." A backward look brings to mind the *roots* or beginnings of Christian missions; the *fruit* indicates present accomplishments and future plans. As mission work has grown through the years we note that faithful sowing of the Seed has brought its Harvest in due time.

Today our political thinking is global. Our missionary vision, too, must be world wide, hence the consideration of topics on the various continents, with special stress on our own work. Taking account of our Christian Stewardship entrusted to us in America, Egypt, India-Pakistan, Sudan and Ethiopia, follows naturally our present year on the Great Commission.

PROGRAM CALENDARS

Attractive, pocket-size booklet of 32 pages!

Two pages are devoted to each of the nine months of our "short" church year. (Reason for nine-month year, pp. 354, 355.) Program topics and Worship themes are those listed for each month on the Magazine page opposite this one. The symbolism of Seedtime and Harvest with all intervening stages of growth has rich possibilities for program building.

In addition, each page features a silhouette picture appropriate to the theme of "Take root downward, bear fruit upward." Also, suggested Prayer Cycle days; Roll Call suggestions; a Closing Meditation based on one word each month of Gal. 5:22, 23; fitting quotations; blank spaces for writing in data concerning officers, committees, leaders, hostesses. Center-spread pictures feature the year's program at a glance.

Order Program Calendars now. 10¢ each plus the postage you estimate as approximate. Advance orders have already arrived. All orders will be filled as promptly as possible after February 1, in the order received. You will help us, and guarantee yourself of receiving the quantity you wish if you order early. Use this convenient order blank:

To Mrs. Ralph H. Arnold
468 Biddle Avenue, Pittsburgh 21, Pa.

I enclose ..... for which please send to me ..... copies of the 1951 PROGRAM CALENDAR at 10¢ each, plus ....., my estimate of the postage needed to mail them to me.

These Program Calendars are to be used in the .....

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PROGRAM CALENDAR + APRIL, 1951 + DECEMBER, 1951

PROGRAM THEME: *Take root downward, bear fruit upward.*
—2 Kings 19:30

WORSHIP THEME: CYCLE OF FRUITFULNESS
While the earth remaineth, seedtime and harvest . . . shall not cease.
—Gen. 8:22

APRIL

ASIA

Worship: Preparing the Soil—Gen. 1:9-12; Ezekiel 17:8; Hosea 10:12; Matt. 3:1-12.

Topics:
1. Continent of Many Religious Roots.
2. Influences Retarding Christian Growth.
3. Our "Century Plant in India-Pakistan.

MAY

AFRICA

Worship: Sowing the Seed—Psa. 126:5,6; Psa. 107:37; Matt. 13:1-9, 18-43; 1 Cor. 1:9; 2 Cor. 9:6.

Topics:
1. Pioneer Sowers of the Seed.
2. U.P. Fruits in Egypt, Sudan, Ethiopia.
3. Laborers and Equipment Needed.

JUNE

EUROPE

Worship: Watering the Roots—Psa. 1; Job 29:9; Isa. 58:11; Prov. 12:3,12; Isa. 53:2.

Topics:
1. Roots of Protestantism.
2. Faithful Christian Laborers.
3. Contenders for the Soil.

JULY

ISLANDS OF THE SEA

Worship: Training the Vines—Psa. 80: 8-19; Ezekiel 17:5,6. Song of Solomon 2:15.

Topics:
1. Pearls of the Pacific.
2. From Cannibalism to Christianity.
3. Today and Tomorrow.

AUGUST

W.G.M.S. GARDEN

Worship: Pruning the Branches—Isa. 18:5; John 15:1-10.

Topics:
1. Assembly of Workers.
2. "Annual Exhibits."
3. Fruits at Home and Abroad.

SEPTEMBER

NORTH AMERICA

Worship: Protecting the Blossoms—Mark 10:14; Isa. 22:6; 2 Tim. 2:15; 2 Chron. 34:3,33; Matt. 19:16-22.

Topics:
1. The Seed Transplanted to America.
2. "Long Thoughts" of Youth Today.
3. What Shall We Teach Our Youth?

OCTOBER

NORTH AMERICA

Worship: Nurturing the Leaves—Jer. 17: 5-8; Matt. 6:28-33; Rev. 22:2.

Topics:
Mission to America (Home Mission Textbook)
1. New Concept of "Church."
2. Why Arrested Growth?
3. Resources for Renewal.

NOVEMBER

NORTH AMERICA

Worship: Harvesting the Fruit—Gal. 6: 7-9; Mark 4:26-29; John 4:35-38; Matt. 9:36-38; Luke 10:2; Prov. 11:30.

Topics:
1. America First—In Things of the Spirit.
2. The National Council—What Is It?
3. America's Mission—"Fill the Face of the World with Fruit" (Isa. 27:6)

DECEMBER

CHRISTMAS

Worship: Saving the Seed—Isa. 55:10-13; Isa. 61:11; 2 Cor. 9:10; John 12: 24,25; Luke 12:16-21; Matt. 2: 1-23.

Topics:
1. A.D. 1 and A.D. 1951.
2. God's Supreme Gift to Us (A Story)
3. Our Gifts to Him—Stewardship.

JANUARY, FEBRUARY, MARCH, 1952—LATIN AMERICA

In accordance with plans for changing the church year to conform to the calendar year, the worship themes and program topics will be included in the 1952 Program Calendar which will be available in November 1951 so that groups may have programs ready for use in January, 1952.

CHANGES IN WGMS PROCEDURE NECESSITATED BY CHANGE IN CHURCH YEAR

The 1950 General Assembly of the United Presbyterian Church took the following action: "That, in accordance with the proposal of the Advisory Council of the Board of Administration, our denomination change its church year to conform with the calendar year, beginning in January, 1952, and conduct the Every-Member canvass in the fall of 1951; and that the Board of Administration take such steps as are necessary to put this change into operation."

This extensive change, which was adopted by the General Assembly without a dissenting voice, will have far-reaching effects in the work of the Women's General Missionary Society as well. It calls for thoughtful preparation.

Parallel Change in WGMS Year

Being a part of the United Presbyterian Church and subject to the General Assembly, the WGMS naturally will cooperate with the new plan. Its Board of Directors recently took the following action: "That the WGMS change its year to correspond to the calendar year, beginning in January, 1952, in accordance with the action of the 1950 General Assembly, and that all auxiliary societies, both presbyterial and congregational, amend their constitutions and by-laws to conform to this change."

To accomplish this transition with a minimum of confusion is the responsibility of each individual unit of the WGMS. A letter has been sent from the Board to all presbyterial presidents, presidents of Women's and Young Women's societies, and superintendents of Junior societies, urging them to take the leadership in establishing the new time schedule. However, they are not the only ones who should be concerned. All members of the WGMS should be aware of the necessary changes involved and ready to cooperate in whatever way possible.

A factor to which attention should be called is that the action of the General Assembly automatically makes the next church year a short one extending from April 1 to December 31, 1951. This means, for one thing, that officers now being elected for 1951 will serve only nine months. It should be remembered that the nine-month "year" has many other implications, as in planning programs, or distributing offering envelopes.

Change in Annual Meetings and Elections

Steps should be taken at once to study the revisions that will be necessary in constitutions and by-laws to bring them into harmony with the new church year. After sufficient consideration, appropriate amendments should then be enacted.

One alteration that will be required is the holding of the annual meeting of a congregational society in December or January rather than in March or April as at present. As a result of the new regime, the annual meetings of presbyterials, most of which are held in the spring, will be farther removed from the end of the church year than before. At present no change is contemplated in the time of the annual meeting of the WGMS, namely, the Convention in June.

Another amendment, closely allied with the annual meeting but not necessarily coinciding with it, concerns the times for the election and the installation of officers. For example, a society which has been accustomed to electing officers at its February meeting and installing them in March will likely choose to set the election for November and the installation for

December. Presbyterial societies also will need to plan for whatever changes seem advisable in this connection.

Change in Date for Closing Treasurer's Books

A very important change pertains to the date for closing the treasurer's books. The uniform date to be adopted by every congregational society is December 31. Presbyterial treasurers should close their books January 10. According to recent decisions made by the Board of Directors, all year-end remittances from society treasurers must reach the presbyterial treasurer not later than January 10 and year-end remittances from presbyterial treasurers must reach the WGMS treasurer not later than January 20. Under the present system, which will remain in effect for the current church year, final remittances from society treasurers must reach the presbyterial treasurer not later than March 31, 1951, and final remittances from presbyterial treasurers must reach the WGMS treasurer not later than April 15. Thus, the new dates will allow society treasurers a few more days for completing their accounts than they have had heretofore. This will give ample time following the holiday rush to permit proper transmission of the money without inconvenience.

The Board of Directors will recommend to the 1951 Convention that the By-Laws of the WGMS be amended to authorize the WGMS treasurer to close her books on January 31 instead of April 15 each year.

Thank Offering Season One Month Earlier

The place where the WGMS is most vitally affected by the calendar year plan is in the Thank Offering. One of the main advantages in changing the church year lies in conducting the Every-Member Canvass in the fall which is a strategic time for eliciting a favorable response. From the outset it was recognized that such a change would cause some conflict with the WGMS Thank Offering Ingathering services which have traditionally been held by congregations in November, though some were in October or even as late as the second Sabbath in December. However, an earlier season for the Thank Offering seems to offer a wise solution to the problem.

Carrying out the task assigned to it by the General Assembly, the Board of Administration at its annual meeting on December 7-8, 1950, recommended that Every-Member Canvass day be set for the last Sabbath of November, 1951 (November 25). In order to avoid any possible conflict with the Canvass and the preceding period of cultivation, it will be necessary for congregations to schedule their Thank Offerings well ahead of this date. The action taken by the Women's Board to achieve this end specifies that Thank Offering money from society treasurers must reach the presbyterial treasurer not later than November 15 and that Thank Offering money from presbyterial treasurers must reach the WGMS treasurer not later than December 1. These dates are one month earlier than the respective dates in effect formerly. This timing will permit the Thank Offering account to be closed before the heavy year-end remittances begin to come in. Early planning for the Ingathering service will be essential in order to insure that the amount of the Thank Offering will not be reduced because of inadequate preparation.

Fuller information concerning the above changes will be published in future issues of the *Magazine* on the pages of the various departments concerned.

Edith L. McBane, Recording Secretary of Board of Directors

A MISSIONARY WEDDING

The principals in the wedding of Mary Louise Shields and Rev. Willard Galloway. Left to right: Rev. Dalton Galloway (father of the groom), Dr. Ried Shields, Miss Aleta Matthews, Miss Mary Louise Shields, Rev. Willard Galloway, Rev. Leander Finley, Rev. Fareed Mangarious. See "Shields-Galloway Nuptials," November, 1950 Magazine, p. 153.

"CHRISTMAS AND NEW YEAR GREETINGS FROM A FRIEND IN WEST PAKISTAN"

My dear friends:

I heartily thank you for your Christian love and courtesy shown to me during my stay in America. My heartfelt feeling that being a foreigner, I did not feel a foreigner there. Wherever I walked, whereever I talked, wherever I ate and whereever I stayed, I found the Spirit of the Lord working among your people.

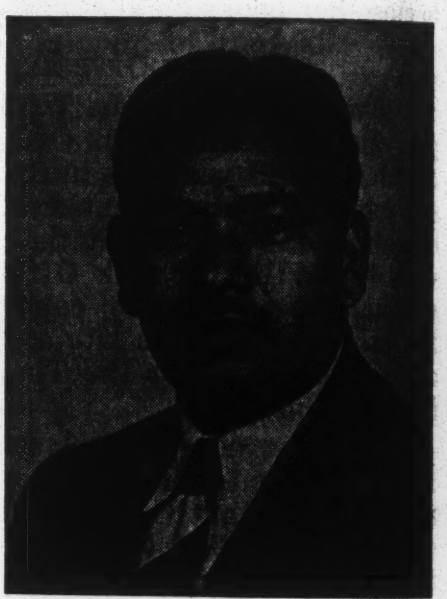
Though it is most difficult to see each other physically again, yet I am sure that we can remember each other before the throne of God in our prayers and prove to be co-workers in the Kingdom of God.

Now, I wish you all "A Merry Christmas" and "A Happy New Year."

Dated December 12, 1950

Sincerely yours,

(Signed) *Yaqub Khan*



Rev. Yaqub Khan has been teaching in the United Presbyterian Theological Seminary since October. Readers of the Missionary Magazine will recall his article in the April, 1950 Magazine, written during his period of study in Pittsburgh-Xenia Theological Seminary.

MAGAZINE GOAL:

Net Gain of 1,950 Subscriptions in 1950!

Can it be done?

The answer depends upon the new and renewal subscriptions received during February and March.

A TIMELY MESSAGE TO LITERATURE SECRETARIES EVERYWHERE

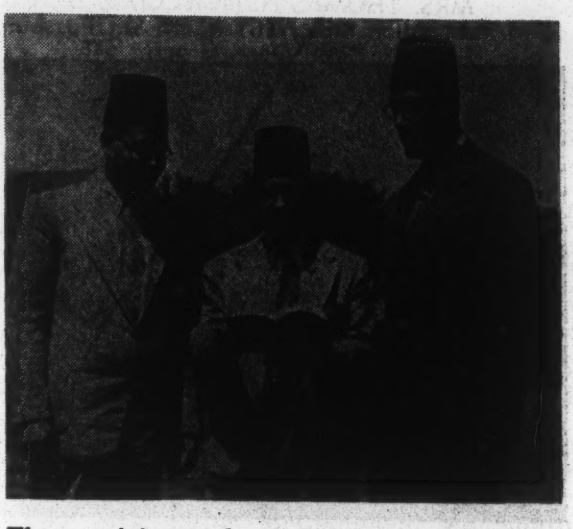
TRY AGAIN—

(Tune: There Is A Happy Land)

1. *If at first they don't renew,*
   Try, try again!
   You can't tell what folks will do—
   Try, try again!
   'Tis the law of woman-kind
   Frequently to change her mind:
   Call and see what you will find—
   Try, try again !

2. *'Tis our Magazine they need—*
   Try, try again!
   Full of such good things to read—
   Try, try again!
   Tell them what it means to you,
   Make them want to read it, too;
   Then they surely will renew—
   Try, try again!

—Quoted from
The Women's Missionary Magazine,
August, 1927.



Three ministers from Egypt examining the Women's Missionary Magazine for July, 1950, during their attendance at the New Wilmington Conference. From left to right: Rev. Badie Ibrahim, Rev. Labib Mishriky, Rev. Tawfik Saleh.

HONOR ROLL—CONVENTION DELEGATES

Presbyterial	*Secretary*	*Date*
11. Caledonia	Mrs. H. S. Fisher	Nov. 17
12. Boston	Mrs. Geo. L. Murray	Nov. 22
13. Chartiers	Mrs. John N. Montgomery Jr.	Nov. 29
14. Des Moines	Mrs. T. Bonar McKee	Nov. 30
15. Cleveland	Mrs. Lewis R. Brown	Dec. 5
16. San Francisco	Mrs. Harold S. Wilson	Dec. 5
17. Tennessee	Mrs. A. C. Peoples	Dec. 7
18. Puget Sound	Mrs. H. M. Jamieson	Dec. 7

Mrs. J. K. Stewart, Convention Secretary

WORLD DAY OF PRAYER
Friday, February 9, 1951

Theme: *"Perfect love casts out fear"*

Prayer changes things. God hears and answers prayer.

In the midst of turmoil and world conflict let us seek the quiet, renewing power of united communion with Him at the Place of Prayer in our town, city, or community, joining in prayer, praise and Christian witness with women of 93 countries.

"As o'er each continent and island
The voice of prayer is never silent,
The dawn leads on another day,
Nor dies the strain of praise away."

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary,
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

"Christ is either
Lord of all,
Or He is not Lord at all."

Participants in the Seminary Thank Offering Program. Front row (left to right): Mrs. Shannan Wilson, Mrs. Ross Porter, Mrs. Robert Deal, Mrs. Byron Crozier, Mrs. Aaron Power, Mrs. Harry Van Fleet, Mrs. Robert Caldwell, Mrs. Richard Braun. Back row: Mrs. Edward Patterson, Mrs. Dale Milligan, Mrs. James Patterson. Mrs. Clark Plummer is the president of the organization.

First Thank Offering of Pittsburgh-Xenia Seminary Wives

Did you know that the Pittsburgh-Xenia Seminary wives have a Missionary Society? It was organized last April to acquaint the future ministers' wives with the missionary program.

Last November we had our first Thank-Offering service. We've learned one thing well already: the *Women's Missionary Magazine* is a constant source of help to us, and our service was based on the Thank-Offering service presented in the October issue. Mrs. Dale Milligan, Thank-Offering Secretary, was in charge of the program. A picture of those taking part will be found on this page. Music was provided by Mrs. Edward Patterson, Mrs. James H. Patterson and Mrs. Robert Deal.

That this program has given us more than the knowledge of "program techniques" was evidenced by the sum of the offering itself. Our theme was "Thanksgiving Is Thanksliving." The $78.65 offering witnessed the gratefulness of each heart and the willingness to "live" our thanks each week of the year.

We're endeavoring to keep our group lively and informed. Already we've appreciated its fellowship and its training.

—*D. M.*

LIFE DIRECTORS
$300.00 Each

1. Mrs. Frank B. Yarian, Youngstown, Ohio. By Mr. and Mrs. Earl M. Blair.
2. Mrs. Jennie McNaugher Park—In Memoriam. By her Family. (Certif. sent to J. Crawford Park, Orlando, Fla.)
3. Mrs. T. H. Messer, Pittsburgh, Pa. By her husband.
4. Miss Isabella Smith, Ardmore, Pa. By a friend.
5. Mrs. Anna K. McFadden, Santa Ana, Calif. By her husband, Mr. Arthur J. McFadden.
6. Mrs. Jessie Newcomb, Tulsa, Okla. By friends.
7. Mrs. Ralph Connell—In Memoriam. By her husband in Columbus, Ohio.

LET US GIVE THANKS!

The 1950 Thank Offering is the largest in the history of our Thank Offering, according to a release from the WGMS T.O. Secretary and the Treasurer just as this Magazine goes to press. It even exceeds by $11,870.35 the largest previous Thank Offering (1948).

1950	1949	1948
$246,461.62	$229,664.49	$234,591.27

MEMORIAL THANK OFFERING
$100.00 Each

2. In Memory of her Mother, Mrs. Mary E. Proctor, ($125.00 given) By Mrs. J. M. Finney, Cleveland, Ohio.
3. In Memory of Mrs. Ruth Swartwood. By a friend in Oakmont, Pa.
4. In Memory of Mr. William Collingwood. By a friend in Oakmont, Pa.
5. In Memory of Mrs. R. B. Reed, Sr. By Mrs. Hugh Raymond, Oakmont, Pa.
6. In Memory of Mrs. Venetta Jackson. By loved ones (Westmoreland Presbyterial)
7. In Memory of Mrs. Thomas F. Logan. By her sister, Mrs. Sarah Eisaman, Irwin, Pa.
8. In Memory of Mrs. H. M. Irons, Pittsburgh, Pa. By a friend.
9. In Memory of Carolyn Anita Walberg. By Mrs. C. A. Walberg, Pittsburgh, Pa.
10. In Memory of Ruth Ellen Walberg. By Mrs. C. A. Walberg, Pittsburgh, Pa.
11. In Memory of Albert Myslik. By his daughter, Miss Lucile Myslik, Los Angeles, Calif.
12. In Memory of Miss Mary N. McLean. By friends in the Norris Square W. M. S. (Philadelphia Presbyterial)
13. In Memory of Miss Sarah Cummings. By friends in the Norris Square W. M. S.
14. In Memory of Mrs. Mary C. Moyle. By her four daughters: Miss Ethel Moyle, Mrs. Clara Piercy, Mrs. Bessie Duff, Mrs. Bertha Duff, Canon City, Colo.
15. In Memory of Mrs. William G. Ardrey. By friends in Circle A, Denver Missionary Service League.
16. In Memory of Pearl Ursula Goebel. By her sister Jessie E. Goebel, Denver, Colo.
17. In Memory of Mrs. W. W. Davidson. By her husband, Ellwood City, Pa.
18. In Memory of Mrs. Minnie B. Schorey. By Mrs. J. O. Welch, Columbus, Ohio.
19. In Memory of Mrs. Martha Brown. By Mrs. Roy Wright, College Corner, Ohio.
20. In Memory of Mrs. Martha Greenwood. By Mrs. Jennie Bos and Miss Susan Moore, both of Oak Park, Ill.

SENIOR LIFE MEMBERS
$25.00 Each

91. Mrs. Roberta Hower, Nampa, Idaho. By her mother, Mrs. Hazel Wilde.
92. Mrs. Sophia S. Shane, Pittsburgh, Pa. By Dr. and Mrs. William C. Shane.
93. Carrol Allen, Nampa, Idaho.
94. Mrs. Ray E. Chapman, Nampa, Idaho. By her husband.
95. Della Weaver, Nampa, Idaho. By her sister, Norma Weaver.
96. Mrs. Marian Middleton, Akron, Ohio. By Mrs. Russell Byall.
97. Mrs. Kathryn May, Lakewood, Ohio. By her husband, Mr. Clark J. May.
98. Mrs. Adele Carpenter, Lakewood, Ohio. By her mother, Mrs. Florence Miller.
99. Miss Lucile Rankin, Stronghurst, Ill. By her sisters, Mrs. Margaret Heisler and Mrs. Mildred Richey.
100. Mrs. R. B. McAuley, Stronghurst, Ill. By friends.
101. Mrs. W. J. McKeown, Stronghurst, Ill. By her daughter, Lois McKeown.
102. Mrs. Frank H. Miller, Monmouth, Ill. By Special Funds of the Eva D. Huey Society in West Side Church.
103. Mrs. Marion D. Brouse, Monmouth, Ill. By Special Funds of the Eva D. Huey Society.
104. Mrs. Ralph McClanahan, Monmouth, Ill. By friends in Sugar Tree Grove W.M.S., from a Special Fund.
105. Mrs. William Bass, Kirkwood, Ill. By friends in Kirkwood W.M.S. from a Special Fund.
106. Mrs. Ruth Galloway, South Euclid, Ohio. By friends.
107. Mrs. Ida L. Warner, Cleveland Heights, Ohio. By friends.
108. Mrs. Lola Pomeroy, Cleveland, Ohio. By members of the W.M.S., Second U.P. Church.
109. Mrs. Edith Jones, Cleveland, Ohio. By Mrs. Curphey and Emily Harper.
110. Mrs. Clark W. Cheney, Cleveland, Ohio. By a friend.
111. Mrs. Walter J. Henstock, Cleveland, Ohio. By a friend.
112. Mrs. Ruth Corbett, Warren, Ohio. By Mrs. J. H. Scott—a friend.
113. Mrs. Roland P. Alexander. By her Father and Mother, Mr. and Mrs. David A. McClelland, Warren, Ohio.
114. Mrs. M. L. Rhine, Warren, Ohio. By friends.
115. Mrs. Herbert Wheeler, Cortland, Ohio. By her husband.
116. Mrs. C. E. Rausch, Warren, Ohio. By her husband.
117. Mrs. D. M. Walton, Warren, Ohio. By her husband.
118. Miss Irene Johnston, Pittsburg, Kans. By a friend.
119. Mrs. Marvin Phillips, Pittsburg, Kans. By member of Dorcas Missionary Society.
120. Mrs. William Biles, Pittsburg, Kans. By members of Dorcas Missionary Society.
121. Mrs. Laura Higdon, Topeka, Kans. By a friend.
122. Miss Bess McClure, Pittsburgh, Pa. By friends in the W.M.S. of Seventh U.P. Church.

123. Mrs. W. R. Ballantine, Grove City, Pa. By Mrs. Margaret H. Leitch.
124. Mrs. Ida M. Harbison, Valencia, Pa.
125. Mrs. Anna H. Mekis, Valencia, Pa.
126. Mrs. George W. Gregg, Sewickley, Pa. By her husband.
127. Mrs. Claire Barr Lintner—In Memoriam. By her sister, Mrs. William Ellis, Glen Osborne, Pa.
128. Mrs. Isabel Van Doren, Detroit, Mich. By a friend.
129. Mrs. J. W. Marshall, Monmouth, Ill. By a friend.
130. Miss Mary Lou Rinker, Monmouth, Ill. By a friend.
131. Mrs. Paul Kobler, Monmouth, Ill. By a group of friends of the W.F.M.S.
132. Mrs. H. H. McQuiston, Monmouth, Ill. By a group of friends of the W.F.M.S.
133. Mrs. H. J. Ralston, Monmouth, Ill. By a group of friends of the W.F.M.S.
134. Mrs. S. M. Thompson, Monmouth, Ill. By a group of friends of the W.F.M.S.
135. Mrs. M. B. Craig, Shelocta, Pa. By her husband and family.
136. Mrs. Ollie Gilmore Hezlep, Grove City, Pa. By friends in Enterprise Mission Circle.
137. Mrs. John A. Buchanan, Harrisville, Pa. By the Sara Cochran Bible Class.
138. Mrs. W. H. Harmon, Grove City, Pa. By her husband.
139. Mrs. Eleanor Creswell Van Lierop, Karuizawa, Japan. By a member of the W.M.S., Grove City, Pa.
140. Mrs. Ralph Stephenson, Butler, Pa. By friends.
141. Mrs. Richard Cawthorne, Prospect, Pa. By her parents.
142. Mrs. Arnold Duespohl, Petrolia, Pa. By a friend.
143. Mrs. N. Guttormser, Butler, Pa. By a friend.
144. Mrs. Robert A. O'Melia, Buffalo, N. Y. By her parents.
145. Mrs. R. Lytle Smith, Pittsburgh, Pa. By Mrs. Craig Smith.
146. Raymond Daniel Wagener, Sr., Avalon, Pa. By his daughter, Kitty Lou Wagener.
147. Mrs. William Alexander, Leetsdale, Pa. By a friend.
148. Mrs. Albert Buckley, Sewickley, Pa. By a friend.
149. Mrs. M. B. Coons, Sewickley, Pa. By a friend.
150. Mrs. S. J. Coulter, Sewickley, Pa. By a friend.
151. Mrs. Harry M. Eckert, Avalon, Pa. By Mother.
152. Mrs. Murrel Johnson, Pittsburgh, Pa. By Miss Grace Taylor and Mrs. Marguerite Holl.
153. Miss Lois Nelson, Pittsburgh, Pa. By Mrs. W. T. Campbell.
154. Mrs. George Porter, Pittsburgh, Pa. By Mr. James Campbell.
155. Mrs. Frank Covert, Pittsburgh, Pa. By Miss Maud Bratchell.
156. Mrs. Darwin Miller, Pittsburgh, Pa. By Miss Maud Bratchell.
157. Mrs. Myrna Dahlgren, Akron, Ohio. By her husband.
158. Mrs. Bertha Sisler, Akron, Ohio. By her children.
159. Mrs. Gertie Albert, Sebring, Ohio. By Mr. and Mrs. Robert Franke.
160. Mrs. Pauline Jones, Sebring, Ohio. By Mr. and Mrs. Clyde Eastham.
161. Mrs. L. H. Glass, Beloit, Ohio. By Mr. and Mrs. Ernest Case.
162. Mrs. Anne Thomas, Akron, Ohio. By friends of the Mary Ewing Missionary Society, First U. P. Church.
163. Miss Janice Bott, Youngstown, Ohio. By Mrs. Lawrence Geiger, Brookfield, Ohio.
164. Miss Aileen Elizabeth Ingalls, Akron, Ohio. By parents, Mr. and Mrs. Herman R. Ingalls.
165. Miss Edna Gray Johnson, Elyria, Ohio. By Mrs. C. L. Bristol and Mrs. T. F. Sellers.
166. Mrs. Robert E. Gerber, Elyria, Ohio. By Marjory Williamson.
167. Mrs. George Aiken, East Palestine, Ohio. By Mrs. Margaret Quay.
168. Mrs. Mabel S. Johnson, Youngstown, Ohio. By Mrs. Eva L. Tatro.
169. Mrs. Harry W. Reed, Detroit, Mich. By Dr. and Mrs. Carl E. Person, Youngstown, Ohio.
170. Mrs. Wilda M. Dougherty, Youngstown, Ohio. By her daughter, Dorothy Dougherty.
171. Mrs. Ernest D. Heppert, Barberton, Ohio. By friends in The Women's League.
172. Miss Mildred Potter, Barberton, Ohio. By a friend.
173. Miss Edna Mottmiller, Barberton, Ohio. By friends.
174. Mrs. George L. Hardgrove, Barberton, Ohio. By the Church School.
175. Mrs. Ellen Lund, Youngstown, Ohio. By a friend.
176. Mrs. Charles Englehardt, Youngstown, Ohio. By a friend.
177. Mrs. J. W. Jardine, Youngstown, Ohio. By her husband and family.
178. Mrs. Paul Mishler, North Lima, Ohio. By her husband.
179. Mrs. Kenneth Mackenzie, Barberton, Ohio. By friends in The Women's League of First U. P. Church.
180. Mrs. Robert Gleichert, Barberton, Ohio. By Sunday School of the First U. P. Church.
181. Lois Joy, Barberton, Ohio. By friends in The Women's League of First U. P. Church.
182. Mrs. H. C. Cunningham, Brush Valley, Pa. By her husband.
183. Mrs. Homer F. Kunkle, Homer City, Pa.

184. Mrs. Ruth E. Wert, Homer City, Pa.
185. Mrs. Floyd Ray, Shelocta, Pa. By friends in Shelocta W.M.S.
186. Mrs. R. W. Hollingsworth, Pittsburg, Kans. By friends of the W.M.S.
187. Mrs. H. S. Buchanan, Topeka, Kans. By Mr. and Mrs. Boyd Hogue.
188. Mrs. H. M. Hogue, Eskridge, Kans. By Mr. and Mrs. Boyd Hogue.
189. Mrs. John Coie, Lisbon, Ohio. By members of the Lisbon W.M.S.
190. Mrs. Mary Frame, Youngstown, Ohio. By her parents, Mr. and Mrs. P. L. Keith.
191. Mrs. Alma Drissen, Coalburg, Ohio. By her parents, Mr. and Mrs. P. L. Keith.
192. Mrs. John A. Davidson, Youngstown, Ohio. By her family.
193. Verna Mae Deas, Youngstown, Ohio. By Margaret Blair.
194. Mrs. A. H. Aumick, Cleveland, Ohio. By Mrs. J. O. Barnett.
195. Mrs. Hazel Lewis, Cuyahoga Falls, Ohio. By a friend.
196. Mrs. Catherine Fowls, Cuyahoga Falls, Ohio. By a friend.
197. Mrs. A. M. Musser, Cuyahoga Falls, Ohio, By a friend.
198. Mrs. Ruth Mills, Akron, Ohio. By a friend.
199. Mrs. Walter E. Gough, Struthers, Ohio. By Mrs. Fred Bunn.
200. Mrs. Mary E. Burnett, Youngstown, Ohio. By Mrs. J. Calvin Ewing.
201. Mrs. Louis Eckert, Youngstown, Ohio. By Mr. and Mrs. C. V. Wasser.
202. Mrs. Lola Hoop, Struthers, Ohio. By a friend.
203. Miss Eleanor Liddle, Struthers, Ohio.
204. Mrs. Wayne McCurdy, Struthers, Ohio.
205. Miss Alice Moore, Akron, Ohio. By Beginners' Department of Goodyear Heights U. P. Church.
206. Miss Jessie Whiteman, Burlington, Iowa. By her sister, Mrs. I. K. Beal.
207. Miss Agnes Bigger, Biggsville, Ill. By Mr. and Mrs. Cavert Bigger.
208. Mrs. Fred Foster, Monmouth, Ill. By Mary Foster.
209. Miss Elizabeth Cowden, Monmouth, Ill. By Mrs. Chris Lunan, Miss Margaret Cowden, Mrs. John Bailey and Mrs. Fred Martin.
210. Miss Edna Foster, Monmouth, Ill. By Mrs. A. W. Webster and Mrs. L. H. Birbari.
211. Mrs. Edith Jessen, Monmouth, Ill. By Mrs. John Bailey and Mrs. L. H. Birbari.
212. Miss Grace V. Powell, Elm Grove, W. Va. By "A Volunteer for Christ," Roney's Point, U. P. Church.
213. Mrs. P. G. Rottmeier, St. Clairsville, Ohio. By her husband.
214. Mrs. Lewis Aldridge, Lyndhurst, N. J. By Miss Margaret I. Ralston.
215. Nancy W. Stewart, Apollo, Pa. By Rev. and Mrs. E. L. Ralston.
216. Mrs. Frances T. Warren, Pittsburgh, Pa. By her mother.
217. Miss Jennie Woods—In Memoriam. By Mrs. Z. R. Scott, Oakdale, Pa.
218. Mrs. W. E. Huston, Oakdale, Pa. By Mrs. W. V. Ritchie.
219. Mrs. H. Wallace Sturgeon, Oakdale, Pa. By Mrs. George Robinson.
220. Mrs. Grace Keiser, Pittsburgh, Pa. By Mrs. J. S. Miller.
221. Mrs. Frank Ciaramella, Pittsburgh, Pa. By Mrs. J. S. Miller.
222. Mrs. Elva Feese, Pittsburgh, Pa. By Mrs. J. S. Miller.
223. Mrs. James Bourne, Verona, Pa. By Mr. and Mrs. C. E. Burkhart.
224. Mrs. Grace Hill, Oakmont, Pa. By Mr. and Mrs. C. E. Burkhart.
225. Miss Elizabeth Snively, Verona, Pa. By Mrs. C. E. Burkhart.
226. Betty Lindeman, Pittsburgh, Pa.
227. Mrs. Nelda Wood, Pittsburgh, Pa.
228. Mrs. G. W. McClain, Canonsburg, Pa. By her daughter, Mrs. Marjorie Kirkland.
229. Miss Mary Smith, Oakmont, Pa. By a friend.
230. Mrs. George Getting, Oakmont, Pa. By friends.
231. Mrs. Elva Kruse, Oakmont, Pa. By a friend.
232. Mrs. Charles E. Myers, Sharon, Pa. By her sister, Mrs. Harry Oberlin.
233. Mrs. V. D. Hanson, Pittsburgh, Pa. By Mrs. J. M. Moore.
234. Frances H. Price, Pittsburgh, Pa. By her husband.
235. Dr. Mabel R. Massey, Sialkot, Punjab, Pakistan. By a friend.
236. Mrs. William E. Hobbs, Pittsburgh, Pa. By a friend.
237. Mrs. Harry W. Kelso, McDonald, Pa. By her husband.
238. Mrs. Elizabeth M. Woodburn, Pittsburgh, Pa. By a friend.
239. Miss Ilene R. Minn, Pittsburgh, Pa. By a friend.
240. Mrs. W. C. Bowman, Pittsburgh, Pa. By Miss Margaret Evans.
241. Miss Grace Hall, Pittsburgh, Pa. By Mrs. Jessie B. Coventry.
242. Edna Harris, Pittsburgh, Pa. By Mrs. George A. Long.
243. Mrs. Frances Caldwell, Pittsburgh, Pa. By her husband.
244. Alice Long, Pittsburgh, Pa. By her Mother.
245. Mrs. Muriel Morrison, Pittsburgh, Pa. By Mrs. C. H. Duff.
246. Mrs. Robert D. Sharpe, McKees Rocks, Pa. By her husband.

247. Mrs. Harriett E. Welch Carman, Pittsburgh, Pa. By her sisters, Gertrude and May Welch.
248. Miss Marjorie Elliott, Pittsburgh, Pa. By her parents.
249. Mrs. Elizabeth Hopkins, Pittsburgh, Pa. By Mrs. Walter Holt.
250. Mrs. Una S. Cummings, Pittsburgh, Pa. By a friend.
251. Mrs. R. E. Beatty, Woodville, Pa. By Mr. and Mrs. M. J. Yoder.
252. Mrs. Verona Wilson, Woodville, Pa. By Mrs. Jennie Evans and Rainbow Bible Class.
253. Mrs. Alice Davis, Woodville, Pa. By Bertha Demski.
254. Mrs. William Goodberlit, Pittsburgh, Pa. By Miss Mabel Weitzel.
255. Mrs. John Black, Pittsburgh, Pa. By Miss Frances Shannon.
256. Mrs. Ralph Engel, Pittsburgh, Pa. By Mrs. Elizabeth Snowdon.
257. Mrs. William Barclay, Pittsburgh, Pa. By Mrs. Elizabeth Snowdon.
258. Mrs. Marie Baughman, Pittsburgh, Pa.
259. Mrs. Harry J. Welch, Pittsburgh, Pa. By Miss Bertha Hall.
260. Miss June Frazier, Pittsburgh, Pa. By her mother.
261. Mrs. Robert McCartney, Verona, Pa. By Mrs. and Mr. Clyde Burkhart.
262. Mrs. Glen Goodson, Aurora, Ill. By a friend.
263. Mrs. Andrew Telford, Aurora, Ill. By friends in the Women's Missionary Society.
264. Miss Carolita Jacks, Chicago, Ill. By a friend.
265. Miss Gertrude E. Rossing, Chicago, Ill. By a friend.
266. Miss Ann Fullerton, Chicago, Ill. By Miss Ella Pollock.
267. Mrs. Warner Doty, Chicago, Ill. By Miss Daisy Grosvenor.
268. Miss Dorothy Ann Bonnema, Oak Park, Ill. By Mr. and Mrs. William Bonnema.
269. Miss Roberta Alice Bonnema, Oak Park, Ill. By Mr. and Mrs. William Bonnema.
270. Miss Emma Uphoff—In Memoriam. By Miss Louise Uphoff, Oak Park, Ill.
271. Mrs. Wray Varley, Aurora, Ill. By a friend.
272. Mrs. Anna Louise Barber, Columbus, Ohio. By her mother and sister.
273. Mrs. John Waite, Gary, Indiana. By her husband.
274. Miss Elaine Jenkins, Gary, Indiana. By her Aunt—Mrs. A. Neumann.
275. Mrs. Robert E. Bruce, Chicago, Ill. By her Mother—Mrs. Frank Rolison.
276. Mrs. Lewis Morris, East Chicago, Ind. By her daughter, Mrs. Clarence Corban.
277. Mrs. Signe Riemensnider, Somonauk, Ill. By Mrs. Mary McCleery.
278. Mrs. Evelyn H. Lafferty, Somonauk, Ill. By Mr. and Mrs. R. J. McAllister.
279. Mrs. Catherine Kellogg, Sandwich, Ill. By friends in the W. M. S.
280. Mrs. Ruth Teal, Sandwich, Ill. By Helen D. Graham.
281. Mrs. Ruth Catlow, Spokane, Wash. By friends in Bamba Circle, Second Church.
282. Mrs. Elizabeth Marston, Spokane, Wash. By friends in the W. M. S. of Second Church.
283. Mrs. Uhel Halliday, Washtucna, Wash. By friends in the W. M. S.
284. Mrs. Floyd Cameron, Washtucna, Wash. By her husband.
285. Mrs. William Sutherland, Washtucna, Wash. By her husband.
286. Mrs. Mason Ray, Washtucna, Wash. By her husband.
287. Mrs. A. R. Moe, Spokane, Wash. By friends in Mission Ave. W. M. S.
288. Mrs. Jesse Tulloch, Spokane, Wash. By friends in Trinity W. M. S.
289. Mrs. Frank Madden, Spokane, Wash. By a friend.
290. Mrs. Emery Burdge, Spokane, Wash. By a friend.
291. Miss Mary Wolgamott, Spokane, Wash. By a friend.
292. Mrs. Clara Westover, Everett, Wash. By Miss Anna Strasse.
293. Mrs. Beatrice Vick, Everett, Wash. By Miss Anne Strasse.
294. Mrs. T. S. Whannell, Tacoma, Wash. By friends.
295. Mrs. Robert Thompson, Seattle, Wash. By two friends.
296. Mrs. R. C. Fergusson, Seattle, Wash. By friends.
297. Mrs. E. J. Jackson, Seattle, Wash. By her daughter.
298. Mrs. Harry Mizer, Mansfield, Ohio. By friends in Ella Montgomery Guild, E. Mansfield.
299. Mrs. Mae B. Snyder, Canton, Ohio. By friends in Fairmount W. M. S.
300. Mrs. Mark Quinn, Canton, Ohio. By a friend.
301. Mrs. Walter McPerry, Canton, Ohio. By a friend.
302. La Grace Amstutz, Canton, Ohio. By parents, Mr. and Mrs. Clayton Amstutz.
303. Lucille Amstutz, Canton, Ohio. By her parents, Mr. and Mrs. Clayton Amstutz.
304. Mrs. Richard T. Belding, Canton, Ohio. By Mrs. W. E. Rehbein.
305. Mrs. M. E. Martin, Mansfield, Ohio. By friends in the W. M. S.
306. Mrs. D. K. Kennedy, Canton, Ohio. By friends in Reedurban Y. W. M. S.

307. Mrs Leonard Price, Canton, Ohio. By friends in the W. M. S.
308. Mrs. C. I. Steffey, Mansfield, Ohio. By her husband.
309. Mrs. Lynn E. Robenstine, Mansfield, Ohio. By her husband and daughter, Diane.
310. Mrs. Margaret C. Aufderheide—In Memoriam. By her husband, Mr. E. F. Aufderheide, Pittsburgh, Pa.
311. Mrs. W. E. Rapp, Pittsburgh, Pa. By her husband.
312. Mrs. A. Brandt Smith, Pittsburgh, Pa. By her husband.
313. Mrs. Emil Braun, Pittsburgh, Pa. By the Misses Ella and Laura Gilleland.
314. Mrs. Charles Norris, Sarver, Pa.
315. Miss Charlotte Mears, Pittsburgh, Pa. By a friend.
316. Mrs. Olive Wenzelberger, Pittsburgh, Pa. By a friend.
317. Miss Mary Scott, Pittsburgh, Pa. By friends.
318. Mrs. Ethel Glock, Pittsburgh, Pa. By friends.
319. Mrs. Alice Ellwood, Pittsburgh, Pa. By friends.
320. Mrs. George P. Kramer, Mars, Pa. By Mrs. W. F. Patterson.
321. Mrs. Ella Johnston, Mars, Pa. By a friend.
322. Mrs. Dorothy Burford, Mars, Pa. By her Mother, Mrs. B. G. Gice.
323. Mrs. Mary McClain, Monmouth, Ill. By Mr. and Mrs. Gus Gummerson.
324. Mrs. Florence Gardner, Washburn, Ill. By a Special Fund of the Missionary-Aid Society.
325. Miss Susan Shafer—In Memoriam. By her mother, Mrs. Anna G. Shafer, and her sisters, Mrs. Etta Funk and Miss Marie Shafer, all of Washburn, Ill.
326. Mrs. W. O. Moreland, Weiser, Idaho. By Mr. and Mrs. George Dunsmoor.
327. Mrs. Coy Boyd, Weiser, Idaho. By Mrs. John Warren and Mrs. Anna Lyle.
328. Mrs. Carl Wittman, Ottawa, Kansas. By friends of the W. M. S.
329. Mrs. Leonard Cook, Pittsburg, Kansas. By friends of the Dorcas Missionary Society.
330. Mrs. Vernon Honn, Ottawa, Kansas. By friends of Berean Guild Missionary Society.
331. Mrs. Ernest Smith, Homer City, Pa. By Mrs. John Henry.
332. Mrs. Anna Hazlett, Homer City, Pa. By Mrs. W. L. Henry.
333. Mrc. C. L. Steele, Marion Center, Pa. By her daughters.
334. Mrs. Lillie Hicks, Altoona, Pa. By a friend.
335. Mrs. Minnie Slippey, Altoona, Pa. By a friend.
336. Janet Esther Cummings. By Janet McClure, Blairsville, Pa.
337. Mrs. G. David Campbell. By Catherine McClure, Blairsville, Pa.
338. Mrs. Nancy Henderson, Bolivar, Pa. By Mrs. Oliver Henderson.
339. Mrs. Mack Hood, New Florence, Pa. By friends.
340. Mrs. Alvar K. Liggett, Johnstown, Pa. By her family.
341. Mrs. Samuel Mabon, New Florence, Pa. By friends.
342. Mrs. Paul Wallace, New Florence, Pa. By friends.
343. Mrs. Samuel Wallace, New Florence, Pa. By friends.
344. Miss Emabel Liggett, Johnstown, Pa.
345. Mrs. Milton Campbell, Bolivar, Pa. By friends.
346. Miss Effie M. Watt, Shelocta, Pa. By friends in the Crete W. M. S.
347. Mrs. Charles Beatty, Indiana, Pa. By Miss Belle Simpson.
348. Mrs. H. Emory Boyle, Indiana, Pa. By her husband.
349. Mrs. M. H. Buterbaugh, Indiana, Pa. By her husband.
350. Mrs. Alga Blythe Lowman, Lawrence, Kansas. By Mrs. Josephine Lowman McGeary and Miss Margaret Jane Lowman.
351. Mrs. Charles M. McMillen, Indiana, Pa. By her husband.
352. Mrs. Louise Humphrey, Rushville, Indiana. By her Mother, Alma Sefton.
353. Mrs. Alma Sefton, Greenburg, Indiana. By her daughter, Mrs. Louise Humphrey.
354. Mrs. Blanche Kincaid, Greensburg, Indiana. By Mrs. Robert S. Lowe.
355. Mrs. Judith Wainscott, Greensburg, Indiana. By Mrs. Edna Beall.
356. Mrs. Nelson Nesbit, Indianapolis, Indiana. By Mrs. Lena Nesbit.
357. Mrs. Martha Stone Hall, La Porte, Indiana. By her Aunt, Mrs. Samuel L. Blackmore. Bloomfield, Indiana.
358. Miss Nellie Jane Blackmore, Bloomfield, Indiana. By her Mother, Mrs. Samuel L. Blackmore.
359. Mrs. Martha Padgett, Frankfort, Indiana. By Mr. and Mrs. LaVere Padgett.
360. Miss Sophia Weisgerber, Princeton, Indiana. By Mrs. J. R. McGregor.
361. Mrs. Mabel Phillips, Princeton, Indiana. By Miss Dorothy Dunlap.
362. Mrs. Kate Habig, Princeton, Indiana. By a friend.
363. Mrs. Samuel Morrow, Princeton, Indiana. By her husband.
364. Miss Nellie Wallace, Princton, Indiana. By friends.
365. Mrs. Harry S. Rowell, East Craftsbury, Vermont. By friends in the W. M. S.

366. Mrs. Frank H. Johnston, McConnellsburg, Pa. By the Kendall Aunts.
367. Mrs. William Ernest, Lewiston, Pa. By friends in the W. M. S.
368. Mrs. Tony Mangino, Canon City, Colo. By friends in Gloria Dei Missionary Society.
369. Miss Norma J. Atchison, Denver, Colo. By Mrs. Edna McComb.
370. Miss Beverly J. Sparks, Lakewood, Denver, Colo. By Mrs. Edna McComb.
371. Miss Edith K. Bell, Denver, Colo. By Miss Belle Wright.
372. Mrs. Janet Borthwick, Denver, Colo. By Miss Belle Wright
373. Miss L. Irena Hamilton, Denver, Colo. By Miss Belle Wright.
374. Mrs. Roberta Swenson, Denver, Colo. By Miss Lois Arrey.
375. Mrs. Evelyn Crewe Smith, Denver, Colo. By Mrs. MacF. Crewe.
376. Mrs. Ruth Casler, Denver, Colo. By Mrs. Dorothy Miller.
377. Mrs. Fred Johnson, Denver, Colo. By Mrs. Myrta C. Harper.
378. Mrs. Lee Peterson, Torrington, Wyoming. By two friends.
379. Mrs. Emery Bright, Torrington, Wyoming. By friends.
380. Mrs. D. D. Reed, Torrington, Wyoming. By her mother.
381. Mrs. C. C. Smith, Torrington, Wyoming. By a friend.
382. Miss Maude Likens, Torrington, Wyo. By friends of Ruth Ardrey Circle.
383. Mrs. Margarete Gorham, Henry, Nebr. By a friend.
384. Mrs. Elbert McCreery, Loveland, Colo. By friends in Gibson M. S.
385. Mrs. D. L. Adams, Slippery Rock, Pa. By Mrs. J. E. Stoops.
386. Mrs. J. C. Greer, Zelienople, Pa. By her family.
387. Mrs. Hestor DePrille, Butler, Pa. By the Sunshine Money.
388. Mrs. Russell Snow, Butler, Pa. By Mrs. L. G. Wilson.
389. Mrs. Roy W. Mortland, Butler, Pa. By a friend.
390. Mrs. H. J. Daugherty, Butler, Pa. By a friend.
391. Mrs. James Aites, Butler, Pa. By Mrs. H. R. Ediburn.
392. Mrs. Bruce Campbell, West Sunbury, Pa. By her father, B. M. Hockenberry, in memory of her mother.
393. Mrs. Mary Bengs, Jackson Center, Pa. By friends in Ebenezer W. M. S.
394. Mrs. Grace Lee Daubenspeck, Butler, Pa. By her daughter, Mrs. Mary E. Fair, and her son, Richard Daubenspeck.
395. Mrs. Frank McKee, Grove City, Pa. By Mrs. J. H. McMillan.
396. Mrs. J. E. Rynd, Jr., Cochranton, Pa. By Mrs. Jean Wallace.
397. Mrs. Irad M. Lewis, Grove City, Pa. By her son, Reed Lewis.
398. Mrs. David Lee Mechler, Sewickley, Pa. By Mrs. Eugene Mechler.
399. John A. Dugan—In Memoriam. By Mrs. John A. Dugan, Grove City, Pa.
400. Mrs. Annie Sterrett, Grove City, Pa. By Mrs. Elizabeth Nicholson.
401. Mrs. Gladys Conner, Grove City, Pa. By Mrs. Nelle Taylor.
402. Mrs. Myrtle Gibbs, Sharon, Pa. By a friend.
403. Eleanor Jack, Petrolia, Pa. By friends in Fairview Sherrard Y. W. Circle.
404. Mrs. Howard Patterson, Butler, Pa. By a friend.
405. Mrs. John Stauffer, Butler, Pa. By a friend.
406. Rachel E. Pierce, Butler, Pa.
407. Mrs. Frank Ross, Jr., Eau Claire, Pa. By Mr. and Mrs. Harold Sloan.
408. Mrs. Harold Altmire, Karns City, Pa. By her husband.
409. Mrs. Flo McGinnis, Grove City, Pa. By Mr. Walter Sloan.
410. Mrs. Effie Rosenberry, Emlenton, Pa. By Miss Betty Sloan.
411. Mrs. Margaret Dennis, Philadelphia, Pa. By Mrs. Helen Cairns.
412. Mrs. Eleanor Thompson, Upper Darby, Pa. By Mrs. Helen Cairns.
413. Mrs. Emma Riddle, Philadelphia, Pa. By Miss Thelma Kahler.
414. Mrs. Emma Hisey, Philadelphia, Pa. By Miss Thelma Kahler.
415. Mrs. Lucinda Batroff, Merion, Pa. By a friend.
416. Miss Caro Wray, Philadelphia, Pa. By a friend.
417. Mrs. George F. Ross, Philadelphia, Pa. By friends in Fairhill Y. W. M. S.
418. Mrs. John Dalrymple, Philadelphia, Pa. By Miss Martha Eagleson.
419. Mrs. Anna Maben, Philadelphia, Pa. By Mrs. Charles McGowan.
420. Mrs. Lucinda Shubert, Brookline, Pa. By Mrs. Warren C. Batroff.
421. Mrs. Fred B. Hardy, Glenside, Pa. By Mr. and Mrs. W. Harry Corson, Sr.
422. Mrs. John A. Conam, Glenside, Pa. By friends in The Ruth Chapter.
423. Mrs. Agnes M. McMullen, Richardson Park, Delaware. By friends in The Women's Christian Service Guild
424. Mrs. James Woodward, Philadelphia, Pa. By Mrs. J. Fish and Mrs. N. Boyd.
425. Miss Ada Lunger, Philadelphia, Pa. By Emma Kilgus.

426. Mrs. Walter S. Miller, Sr., Philadelphia, Pa. By friends in Christian Women's Association.
427. Mrs. Norman Pape, Lansdowne, Pa. By Mrs. Ellery E. Laum.
428. Mrs. James McClea, Havertown, Pa. By friends.
429. Mrs. Atlee P. Wentling, Washington, D. C. By a friend.
430. Mrs. Harry W. Rankin, Washington, D. C. By a friend.
431. Mrs. Ella E. Sensenig, Philadelphia, Pa. By a friend.
432. Mrs. Margaret Graham, Philadelphia, Pa. By Mrs. Ruth Minges.
433. Miss Elizabeth M. Crawford, Philadelphia, Pa. By friends in Mary Hunter Rife Society.
434. Mrs. Margaret Beck, Philadelphia, Pa. By friends in Mary Hunter Rife Society.
435. Mrs. Henry Marshall, Philadelphia, Pa. By a friend.
436. Miss Margaret White, Philadelphia, Pa. By a friend.
437. Mrs. Blanche McClellan, Philadelphia, Pa. By friends in the Virginia Liggitt Brown Society.
438. Mrs. James B. Calbreath, Washington, D. C. By Mrs. Roy L. Hunt.
439. Mrs. Elsie Collar, Washington, D. C. By her children.
440. Mrs. Frank Davis, Washington, D. C.
441. Mrs. Joseph A. Girard, Washington, D. C. By two friends.
442. Mrs. E. N. Hamilton, Washington, D. C. By her husband.
443. Mrs. Roy L. Hunt, Washington, D. C. By her husband.
444. Mrs. P. J. McCormick, Washington, D. C. By Mr. and Mrs. L. E. White.
445. Mrs. Mona Morgan, Bethesda, Md. By a friend.
446. Miss Margaret Naramore, Wheaton, Ill. By her father.
447. Mrs. B. B. Pigman, Washington, D. C. By Mrs. Kauffman.
448. Miss M. Patricia Trimble, Ames, Iowa. By her parents.
449. Mrs. Beth Wing, Washington, D. C. By Mr. and Mrs. L. E. White.
450. Miss Mary Gair, Washington, D. C. By a friend.
451. Miss Ruth Davis, Washington, D. C. By Mrs. Georgia Bennett.
452. Mrs. Ruth C. Tevis, Washington, D. C. By Mrs. Georgia Bennett.
453. Mrs. Florence B. Davidson, Stanwood, Iowa. By Miss Irene Baker.
454. Mrs. Gordon B. Crabill, Washington, D. C. By a friend.
455. Miss Rachel Carson, Philadelphia, Pa. By Mrs. H. Lynn.
456. Mrs. Peter M. Kempe, Philadelphia, Pa. By friends in the W. M. S.
457. Miss Ruth E. Gunn, Philadelphia, Pa. By friends in the W. M. S.
458. Mrs. Fred Buckhalter, Wynnewood, Pa. By a friend.
459. Miss Thelma Jane Kahler, Philadelphia, Pa. By her mother.
460. Mrs. Edward R. DeLair, Philadelphia, Pa. By a friend.
461. Miss Helen Fricke, Philadelphia, Pa. By friends in Mary E. Ross Circle.
462. Mrs. Estherdell Jones, Wilmington, Dela. By Margaret Robinson Bible Class.
463. Mrs. Esther Jeanes, Wilmington, Dela. By the Margaret Robinson Bible Class.
464. Mrs. Dorothy Werrick, Wilmington, Dela. By The Willing Workers Class.
465. Mrs. Elva Stackler, Wilmington, Dela. By Mrs. Sue Gray.
466. Mrs. Edith Semerteen, Wilmington, Dela. By her family.
467. Mrs. Elva Lecher, Drexel Hill, Pa. By two friends.
468. Mrs. Edith Davis, Drexel Hill, Pa. By friends in the Society.
469. Mrs. Burnette Pye, Drexel Hill, Pa. By two friends.
470. Mrs. John Rosser, Drexel Hill, Pa. By Mrs. A. J. Clark.
471. Miss Margaret Brown, Pittsburgh, Pa. By a friend.
472. Miss Rosetta Willman, Pittsburgh, Pa. By a friend.
473. Miss Mary Pollock, Pittsburgh, Pa. By a friend.
474. Miss Ruth Pollock, Pittsburgh, Pa. By a friend.
475. Miss Margaret E. Adams, Pittsburgh, Pa. By Miss Margaret Crousley.
476. Miss Helen D. Newhams, Pittsburgh, Pa. By her father and mother, Mr. and Mrs. T. T. Newhams.
477. Miss Marguerite Zahniser, Pittsburgh, Pa. By Miss Helen M. Simmen.
478. Miss Marie Moore, Pittsburgh, Pa.
479. Ruth Hoffmann, Pittsburgh, Pa.
480. Jay Timmons, Pittsburgh, Pa.
481. Marilyn Anne Parr, Pittsburgh, Pa.
482. Mrs. C. Bryson Schreiner, Pittsburgh, Pa.
483. Bertha E. Abbott, Pittsburgh, Pa.
484. Mrs. Idalaura N. Noble, Pittsburgh, Pa.
485. Mrs. Floyd H. Carson, Pittsburgh, Pa. By a friend.
486. Alstore R. Sturgeon, Rennersdale, Pa. By his wife.
487. Mrs. H. H. Mack, Crafton, Pa. By her husband and family.
488. Mrs. John R. McDowell, Pittsburgh, Pa.
489. Mrs. H. S. Thompson, Pittsburgh, Pa.

490. Sally Litman, Pittsburgh, Pa. By Laura Renziehausen.
491. Carol Hoesch, Pittsburgh, Pa. By Mrs. Duckworth.
492. Mrs. Edna McGahey, Pittsburgh, Pa. By Florence McCormick.
493. Mrs. Spencer Logan, Coraopolis, Pa. By Mrs. L. D. Campbell.
494. Miss Catherine Connell, Coraopolis, Pa. By her mother, Mrs. J. W. Connell.
495. Mrs. E. E. Ashbrook, Coraopolis, Pa. By Mrs. J. H. McCartney.
496. Miss Corinne Oellig, Coraopolis, Pa. By her mother, Mrs. Edwin Oellig.
497. Mrs. W. E. Purdy, Coraopolis, Pa. By Mrs. Edwin Oellig.
498. Mrs. L. W. Moore, Coraopolis, Pa. By Mrs. Edwin Oellig.
499. Mrs. Alice MacDonald, Coraopolis, Pa. By Mrs. Edwin Oellig.
500. Miss Shirley Swoger, Coraopolis, Pa. By Mr. and Mrs. G. E. Steigerwaldt.
501. Mrs. W. E. McBride, Coraopolis, Pa. By Mrs. J. M. Flinn.
502. Miss Eleanor MacDonald, Coraopolis, Pa. By Miss Zilpha Irons.
503. Mrs. Edwin Oellig, Coraopolis, Pa. By Mr. and Mrs. R. S. Harvey.
504. Mrs. E. H. Forbush, Coraopolis, Pa. By Mr. and Mrs. A. Frank Purdy.
505. Miss Doris Smith, Coraopolis, Pa. By Mrs. J. Stewart Moody.
506. Mrs. W. C. Donaldson, Coraopolis, Pa. By a friend.
507. Mrs. A. S. Moore, Coraopolis, Pa. By a friend.
508. Mrs. William N. Davis, McKees Rocks, Pa. By a friend.
509. Mrs. David Boxell, Pittsburgh, Pa. By a friend.
510. Miss Alice Hoershel, Pittsburgh, Pa. By a friend.
511. Miss Edith McBane, Pittsburgh, Pa. By friends.
512. Mrs. A. J. Bender, Pittsburgh, Pa. By Mrs. Carl Cappel.
513. Mrs. A. B. Cahall, Pittsburgh, Pa. By Mrs. R. S. Shave.
514. Mrs. L. C. Channing, Pittsburgh, Pa. By Mrs. S. J. Fleming.
515. Mrs. James B. Garner, Pittsburgh, Pa. By a friend.
516. Mrs. J. A. Greco, Pittsburgh, Pa. By a friend.
517. Jane Lewis, Pittsburgh, Pa. By a friend.
518. Mrs. G. C. Pugh, Pittsburgh, Pa. By Mrs. R. S. Shave.
519. Mrs. W. C. Wilson, Pittsburgh, Pa. By Mrs. M. W. Brugler.
520. Mrs. George Rogers, McKees Rocks, Pa. By Mr. and Mrs. Virgil Hutchison.
521. Mrs. William Frieberg, Oakdale, Pa. By Willing Workers Bible Class.
522. Mrs. James Quinn, Oakdale, Pa. By Loyal Daughters Bible Class.
523. Mrs. C. L. Hughes, Pittsburgh, Pa. By Mrs. Rebecca W. Atkinson.
524. Mrs. Homer J. Clark—In Memoriam. By Mrs. Joseph Lambie, Pittsburgh, Pa.
525. Mrs. J. J. Bowman, Bridgeville, Pa. By her children.
526. Mrs. Martha Hastings, Cuddy, Pa. By friends.
527. Mrs. George Gray, Pittsburgh, Pa. By Phoebe M. Latimer.
528. Mrs. E. J. Cole, Carnegie, Pa. By a friend.
529. Mrs. J. D. Marsh, Carnegie, Pa. By Ethel C. Reed.
530. Mrs. Mary Bradshaw Porter, Pittsburgh, Pa. By Mrs. Louis K. Porter.
531. Mrs. Charles J. Burch, Bay Village, Ohio. By friends in Women's Guild, Sunset Hills, Pa.
532. Mrs. Jane Robbins, Pittsburgh, Pa.
533. Miss Mary K. Pringle, Pittsburgh, Pa. By Mrs. Bruce Wilson.
534. Miss Emma Ostermaier, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.
535. Mrs. George B. Green, Pittsburgh, Pa. In Memory of Mrs. Agnes E. Tomer.
536. Mrs. L. M. Smith, Pittsburgh, Pa. By Mrs. W. E. Brown.
537. Mrs. Samuel Craig, Emsworth, Pa. By friends in the Mission Guild.
538. Miss Olive Bowman, Pittsburgh, Pa. By friends.
539. Miss Elsie Kastner, Pittsburgh, Pa. By friends.
540. Mrs. D. Emerson Meyer, Pittsburgh, Pa. By friends.
541. Mrs. Clarence Maizland, Etna, Pa. By friends.
542. Mrs. J. E. Wallace, Ayer, Mass. By friends in Mars Y.W.M.S.
543. Miss Betty Rider, Pittsburgh, Pa. By Miss Effie MacMillan.
544. Mrs. Margaret Grimes, Pittsburgh, Pa. By Mrs. Frank Phillips.
545. Miss Ellen Lowther, Pittsburgh, Pa. By members of the Brookline Teen Age Missionary Society.
546. Mrs. Violet McFarland, Allison Park, Pa. By Mr. D. J. Brown.
547. Miss Elsie Douthett. By friends in the Warrendale W.M.S.
548. Mrs. David R. Galey. By a member of the Warrendale, Pa. W.M.S.
549. Mrs. Elizabeth Richey—In Memoriam. (Late of R. D. Sewickley, Pa.) By Mrs. H. W. McDonald, Mrs. Louis Wenzel and Mrs. A. P. McCurdy.
550. Mrs. Anna E. Hoffman, Sewickley, Pa. By her children.
551. Mrs. Annie Schuler, Sewickley, Pa. By friends in Mt. Nebo W.M.S.
552. Miss Colletta Guckert, Pittsburgh, Pa. By Mrs. James McKain.

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Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

"We can do it
if we will;
We can do it and we will."

Welcome to two new societies in Chartiers Presbyterial—the Inez Sutton Missionary Society in the Donora Church and the Wheeling Hill WMS of the Wheeling Hill Church. Mrs. John McGhee, 572 McKean Ave., Donora, Pa., and Mrs. Rhys Price, Claysville, Pa., are the presidents respectively. It is a great joy to welcome these friends into the fellowship of the WGMS. Each new member, each new society added to the ranks means just that much more interest, prayer and material help in building Christ's kingdom.

* * *

The church year is drawing to a close. It will soon be time to make reports of your society's work to presbyterial officers and secretaries. If your group has done its part well, then reporting will be a pleasure and satisfaction.

It might be well to check over the Standard of Efficiency to see if we have met the requirements for making our society a more efficient, fruitful society than last year.

There is still a month or more in which to invite that new church member or new neighbor to come with you to your next meeting. There is still time to catch up on offerings that you want to give. Perhaps you did not give that month you were absent from the meeting because of illness or absence from home. There is still time to stress tithing and stewardship, thus helping your members to realize the joy and blessing that comes from being "a cheerful giver." Subscriptions to the *Women's Missionary Magazine* are as acceptable now as at any other time of the year. No member of the WGMS would want a missionary at home or abroad to be deprived of her salary. There is still time to meet your obligation.

By putting forth an earnest effort in the closing months of the year, much can be done toward meeting fully the responsibility assigned to us by General Assembly.

If you have been neglecting some of your work, such as the prayer group, now is the time to send for the 1951 *Prayer Cycles*. A society without a prayer group is withholding the richest contribution it can make to Kingdom work.

Was your Thank Offering down this year? If you have not already distributed Thank Offering boxes, do so promptly. The little blue box is an eloquent reminder of many reasons for thankfulness every day of the year.

Then there is that Junior or Teenage or Young Women's society that you really meant to help long before this. Why not have a committee list the names of the people of your Sabbath School and Church who are in the age bracket that has no missionary society and then challenge a missionary-minded woman or pair of women to sponsor the group.

It is truly wonderful what we can do if we really love and trust God and apply ourselves.

Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work,
And both, commended, for the sake of each,
By all true workers and true lovers born.
—Elizabeth B. Browning

Reports are more than figures. They tell the story of our love and devotion to our Lord.

Young Women . . Girls' Circles

MISS IDA B. LITTLE, Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

"A church must either send or end."

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

"ROADBLOCKS"

Do you have days that everything you attempt to do turns out just as you had planned? Then there have been other days when you were frustrated at every point. The former case represented an "open" road; the other case a "roadblock" which completely blocked the road from travel. A roadblock? Yes, you have heard about roadblocks these past weeks away off in Korea. The movements of the troops of the United Nations have been hampered by these obstacles set up by the enemy. It is a military barrier arranged to check or ensnare the opposing forces.

Not all "roadblocks" are military. We cannot press comparisons too closely, but there are obstacles placed in the paths of many who are earnestly desiring to reach their goals. Military blocks are deliberately or maliciously placed; in other kinds there may be no malice at all, possibly only negligence or thoughtlessness. We do not realize how often some one is halted or even stopped in a fine endeavor by an obstacle dropped in the path of another. This block might be a criticism, a thoughtless remark, a condescending look, reporting an unconfirmed belittling story, plain gossip, and other unkind demonstrations.

Is it possible that "roadblocks" may occur in an organization such as the missionary society or other religious organization? They will not be placed with the same motives of course, but sometimes self-will and pronounced opinions will bring about the same effects—frustration and failure. A good many things go into the making of a *missionary roadblock,* such as indifference, egoism, laziness, lack of faithful attendance at meetings, a critical attitude towards the society and the membership, a failure to do the work it was pledged to do, the improper use of its money (diverting it to objects for which not intended), having programs that might as easily be used in any community group, (not at all building up the missionary morale of the society). With the combination of elements, what a formidable "roadblock"!

This is February. In less than two months all reports are to be completed and ready to be forwarded for final audit. The most that societies hoped to accomplish should be almost ready at this time (February). All work should be finished in its season. If it is not done in season, what else may be expected at the end, except regrets, remorse, discouragement and perhaps a hanging of the head in shame. Any society, if it has a roadblock, has contributed to the building up of the same!

Even yet, if the society buckles down *unitedly,* some of the possible loss can be retrieved, whether it be membership, lack of information, full payment of the share of Young Women's Special, support of the Seven Departments, *Missionary Mag-*

azine subscriptions, or other things now on the debit side.

SOCIETIES: Don't blame others for your poor showing, your failures. Just take an inventory of your own group organized for the express purpose of developing in your own lives and of others an interest in sharing the Gospel and its benefits with others. Be helpers one of another, ever seeking to help keep an "open road" and never to be "blocks" in the way.

NEW LIFE

Wheeling Presbyterial — Bellaire Mabel Brittain Girls' Circle has 10 charter members with five more considering joining the society. The sponsors of the society are Miss Catharine Warren and Mrs. Edgar Johnson and the president is Hazel Ault. The name of the society, Mabel Brittain, is in memory of the mother of one of the sponsors, Mrs. Edgar Johnson. Mrs. Brittain and her husband once served the church and school at Ezel, Ky.

Several of the girls of this society read the *Women's Missionary Magazine* faithfully. Although quite new, they have already made scrapbooks and are now making sock dolls for a Negro station. The first Thank Offering of the Circle was $30.00.

Ten girls attended the evening session of the fall presbyterial, and were quite thrilled by it. — *Mrs. Edgar Johnson,* reporter.

These girls are starting off well.

Westmoreland Presbyterial presents a new girls' society in Bethel-Allegheny church. There are twelve members. The name is Delta Rho Delta, suggested by the first names of three past presidents of the Women's society. The girls have pledged themselves to try to live up to the fine ideals set up by the WGMS.— *Vivian Book,* reporter.

These girls are aiming to be worthwhile members of the Girls' Circle.

Monmouth Presbyterial — Washburn church, reports the re-organization of its Jean Morrison society. It now is a combination of girls and young women. While it is starting off anew, it is not a *new* society. The name is in the last Statistical Report, however it is taking on new life. To accomplish the present results, the women's society entertained the young daughters and the young women at a Pot Luck supper.

The president of the reorganized group is Mrs. Vernon Pelz. The number of members thus far is eight with several more as prospective members.—*Mrs. Hugh Staley,* Y.W. Secretary, reporter.

MY HOUSE OF LIFE

"Give me wide walls to build my house of Life—
The NORTH shall be of Love, against the winds of fate;
The SOUTH of Tolerance, that I may outreach hate;
The EAST of faith, that rises clear and new each day;
The WEST of Hope, that e'en dies a glorious way.
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life."

Girls' Circle Program

MRS. THOMAS F. BAKER,
Pittsburgh, Pa.

"If you do your work well enough, other people will save you the trouble of talking about it."

ONWARD GOES HIS-STORY

We have taken a look at many things in the Near East during the last four months. As we conclude our study let us review our discoveries and venture a look into the near future.

Reverse your usual order of procedure by beginning with roll call and closing with the worship period.

Roll Call: Name a United Presbyterian Missionary in Evangelistic Work. (See the 1951 *Prayer Cycle.*)

Prayer Cycle: Day 13. In your prayers mention by name those missionaries given in the Roll Call.

Plans: Appoint an Invitation Committee (invite mothers and friends) and also a Reception Committee to welcome members and guests.

Have your study books, map, Plaques, pictures, etc., used throughout the course, arranged as a display.

Program: The House of Thine Abode

This session will require much planning and preparation. Make the Evangelical Church of the Near East "come alive," as we have seen it through the lives of individuals (many of whom belong to no organization), through organized church groups and the Church at large of which we are members. Assignment should be made in advance for major parts on the program. Give time for others to participate also. The leader might give a few facts on the following topics, then ask a leading question:

1. The Evangelical Church in the Near East.
   Assignment: *Near East, Chap.* 6; *The Near East and You*, p. 42
2. What it means to take a stand as a Christian in a Moslem world.
   Assignment: *Near East*, pp. 66-75
   The Near East and You, p. 43
   Where Three Continents Meet, p. 115
3. A glimpse at "Our" Work
   Where Three Continents Meet, pp. 116-120
   Near East, pp. 92-94
4. Whose assignment now
   Assignment: *Near East*, Chap. 7

Helpful material for the program will also be found in this month's Magazine especially in the first three articles on the Near East topics.

Devotions:

Worship Theme: "Christ, the Hope of the World." Col. 1:27-28; Romans 15:13; John 17:6-8, 18-23.

Make this a consecration service. Have quiet devotional music, then sing "The Church's One Foundation." After the Scripture reading say that we know that Christ expected that His church would grow through the influence of individuals who believed and shared that faith with others in "ever-widening circles" as shown in the Program Calendar.

You might speak of the cover design of the Program Calendar—The Great Commission. (Suggestions found on inside cover.)

Or speak of the cover design on *Near East Panorama* (Borrow this book from a Senior Society) Suggestions found in *The Near East and You*, p. 45.

Close with reading *Assignment: Near East*—first two paragraphs, p. 111; last three paragraphs, pp. 117-118.

Follow with prayer and softly, prayerfully singing, "O Master, Let Me Walk with Thee."

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

The prospects are as bright as the promises of God.
—Adoniram Judson

JUNIOR JOTTINGS

JUNIOR SPECIAL OFFERINGS, as well as all regular offerings, should reach the Presbyterial treasurer by March 31.

JUNIOR ANNUAL REPORTS should be filled in and mailed to the Presbyterial Junior secretary by April 5. This includes the statistical reports for Juniors.

JUNIOR LITERATURE — the new 1951 Junior Prayer Cycle, the Wall Chart, mission study books, etc.— available at the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

JUNIOR MISSIONARY MAGAZINE SUBSCRIPTIONS, new or renewal, should be sent to the new Business Manager of the *Junior Missionary Magazine*, Mrs. John H. Gerstner, Jr., R.F.D. 1, Ligonier, Pa. Single subscriptions are fifty cents each. Club subscriptions of ten or more to one address and all beginning with the same issue are twenty-five cents each. In sending a club renewal, please indicate not only the name and address of the one to whom the club is to be sent, but also the name and address of the person to whom the magazines have been sent.

Junior Life Members—Vernon, Richard and Marshall Lentz—three brothers from Pitcairn, Pa.

JUNIOR LIFE MEMBERS' PICTURES will be printed without charge in the *Junior Missionary Magazine*. The picture of a Junior Life Member should be sent to the General Junior Secretary after the certificate has been received. Send a snapshot and please do not ask for the return of the picture.

A PROGRAM FOR CHILDREN

WORLD DAY OF PRAYER, February 9, 1951

Miss Ruth M. Williamson of the Tanta School for Girls has written a World Day of Prayer service for the children of Egypt. Inasmuch as it is adaptable for use with children's groups in the U.S.A., it will appear in the February *Junior Missionary Magazine*.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

"The more religion we export, the more we possess. Love grows by exercise."

As this material goes to the Magazine we are in the midst of the rush of Christmas mail so no doubt some of the letters intended for this issue have been held up and will arrive too late for printing. However, the Secretary can assure you that all have been busy. The schools at Frenchburg and at Ezel presented Christmas programs, plays and concerts, and packed Christmas boxes with the toys that many thoughtful friends provided. These will be taken out into the mountains where they will provide the only Christmas cheer many of these homes will have. We are grateful to you and are happy to be your agents in spreading the Christmas Spirit.

The Presbyterial missionaries have been busy helping to prepare Christmas programs as well as doing their regular work. *Secretary*

COLORADO SPRINGS, COLORADO

As the year, 1951, comes in I wish each of you readers a Happy New Year. Your prayers during 1950 have been many and they have been and are being answered. Each day the work of the Lord shows itself a little more fully. Slowly perhaps, but very surely, progress is being made. And I trust that on through 1951 you will continue to pray for the work here.

The Nob Hill canvass is very near completion. But even as I am writing, new plans for more building are being laid. So the field is ever growing. With this growth comes more opportunities and the privilege to witness for Christ. Pray that none of these opportunities may be lost.

This field has now been worked for about one year. Much has been accomplished with the Lord's help.

Esther M. Jones

"The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there."

It is hard to report on the things that have taken much of our time during this month but I can assure you that this is one missionary who still believes in Santa Claus.

I wonder how many United Presbyterians go to their Christmas entertainment, especially if it comes on Sabbath morning, with their shopping bags under their arms. I can picture them coming thus from all directions to the First Church, Washington or Pittsburgh! But we have found that it solves a big problem. If you must carry a doll or mechanical toy, a handkerchief or anklets, a ball of popcorn, an orange and box of candy, you will find that a shopping bag is a great convenience. When the announcement is made "bring your shopping bags" little faces light up and they know that Santa is on his way.

Mrs. R. G. Russell

In a few days we will be celebrating our dear Saviour's birth, and our prayer is that each reader of the *Missionary Magazine* truly knows Christ as personal Saviour, and that you will have the peace that He alone can give, for the days are dark when we look about us in the world.

Besides ringing door bells, I have been in charge of the Pioneer Group in the Young People's Society. We are using the flannelgraph lessons on putting Christ first in our lives. The boys and girls enjoy the lessons. Please pray that more boys and girls will come each Sunday night, and in so doing, will let Him have first place in their lives.

Jean Dickey

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

"Love never asks how much must I do, but how much can I do?"

A great big "Thank You." Your response to our appeal for Christmas packages for our Negro Department was heartening and much appreciated by your secretary as well as by the principals, the teachers, and those students who received the Christmas Cheer you so generously shared. Christ was the center of our Christmas entertainments and how the music swelled as sweet young voices joined in "Silent Night" and other beautiful carols. You would have enjoyed, too, the dancing eyes and happy faces as the children received their gifts.

James Russell Lowell said, "The gift without the giver is bare," but you good missionary women and children packed love in all the corners of the boxes you sent for these children in the deep South. May the love of Christ which you exemplified in your giving, fill your hearts and lives with the joy of His Salvation.

One teacher in one of the Alabama schools wrote in appreciation of the Christian friends who had remembered their school this past year. They have over 300 pupils enrolled with two-thirds of them coming by bus. This Christmas is the first time that enough gifts have been received that each child might have one. The letter closes, as so many do, with a continued request for prayer.

MILLER'S FERRY

Mr. N. D. Williams, Superintendent at Miller's Ferry, had the misfortune to injure his hand severely on a motor-driven saw. At first, the physician feared that one finger might be lost, but last reports are that the hand is recovering nicely.

Shallow wells have proved inadequate for the campus water requirements. For this reason, a new deep well is being drilled at Miller's Ferry.

Miss Gladys Ross, the new teacher of Bible is proving a real addition to the life of this school. Some recent helps for her work have included a Bible dictionary, a Bible concordance, and several maps of Bible lands.

NEEDS

One of the needs often expressed in our mission schools is for *Bible Songs Hymnals*. Often, not over a fourth of the pupils have song books for chapel services. If your church is buying new books, would you not like to donate your usable *Bible Songs Hymnals* to some of our Negro schools. Please write to the Superintendent of any of our mission schools for shipping instructions.

Part of the First Grade at Miller's Ferry, Alabama.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

Prayer and pains will do anything if sent through Jesus Christ.
—John Eliot

NEW MISSION AT OLJATO

In our land of great resources and opportunities, it seems almost unbelievable that such conditions could exist as we find among the Navajo Indians of the Southwest. In the vicinity of Oljato, Utah, in the extreme northern section of the Navajo reservation, there are hundreds of Navajo Indians who are no doubt among the most needy and the most isolated of the whole reservation.

Oljato is one hundred miles from the nearest medical doctor or Indian government hospital. It is fifty miles from the nearest government school, and it is already overcrowded. As a result only ten per cent of the Oljato children are in school, leaving many of these children at home shepherding the few sheep allotted to each family—the Navajo's meager source of subsistence.

As yet there is no Christian church in the Oljato area. These Indians are so scattered and live in such inaccessible places that many have never heard the message of the Gospel. For some time our earnest prayer has been that their most urgent need of spiritual enlightenment might be satisfied through an Indian mission.

The proposed United Presbyterian mission among the Navajos at Oljato, Utah, is thirty miles north of Kayenta, Arizona. We are happy to announce that on November 20, 1950, the Navajo Tribal Council approved our request for the use of three acres of tribal land near Oljato for mission purposes. At this writing that mission site is just a spot in the barren desert. It is for us—the whole United Presbyterian Church — to make that spot an oasis, not alone in a physical sense, but even more in a spiritual sense. We need a generous supply of the Water of Life.

CAST THY BREAD UPON THE WATERS

Three years ago three Mesquakies from the Indian Mission, Tama, Iowa, were preparing for Christian service at the Cook Christian Training School, Phoenix, Arizona. Many interested groups helped make it possible for them to complete their preparations so that today Pearl Bear and Rev. and Mrs. Louis Mitchell are serving Christ under the direction of our Women's Board. The presence of these friends in Cook's School inspired Cedar Rapids Presbyterial and the Women's Board in a joint gift to that school to provide for a cottage for a student family.

Alfred Miller and his family, Navajo Indians, used this United Presbyterian Cottage until he was graduated in May, 1950. Being a native of the Kayenta community he was appointed as a Sabbath School missionary under the Presbyterian Board of National Missions to visit the homes of the people in the country around Kayenta. Now that our United Presbyterian Church is seeking to establish a mission to the north of Kayenta is it not providential that we have this Navajo Christian worker as a friend who already knows about our church? *"Cast thy bread upon the waters: for thou shalt find it after many days."* Eccl. 11:1.

Alfred Miller, being a Navajo, did not need to wait for Tribal Council permission to build his home. His father had always lived in Narrow Canyon. The mouth of the canyon is about fifteen miles to the northwest of Kayenta and about the same distance to the southwest of Oljato. Two miles up the canyon, west, was a good spring and the walls of an old stone house built by Alfred's father.

(*Continued in March Magazine*)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

"Only as the Church fulfills her missionary obligation does she justify her existence."

SOME SUGGESTIONS

Often the question has been asked concerning sending parcels to folk on the Mission fields with returning missionaries. They find it hard to refuse to take a parcel, but the sender does not realize the trouble and expense it causes the one who takes it. In a recent letter (see *January Magazine*, editorial section) Dr. H. E. Kelsey urges people to send their packages by parcel post, especially to Pakistan where there has been trouble in clearing the goods brought by travelers. Duty is high, and often the tax is greater than the value of the thing sent. Let us be thoughtful of our travelers and of the difficulty and expense they have in getting the things they take for others through customs in addition to their own.

* * *

Sabbath School classes and other groups have asked about things they could send to returning missionaries for their work. The Misses Louise Scott, Margaret J. Fehlman, and Laura R. MacLachlan (addresses in the back of the *Magazine*) are all in village evangelistic work, and in an informal talk they mentioned some needs which we could easily meet. Flannelgraph Bible stories are very acceptable, also any religious pictures—unframed or in plastic frames, Christmas cards with a religious significance and copies of masterpieces. Construction paper in various colors is good for the mounting of these pictures by the missionary.

* * *

"CARE" parcels of wool for knitting are acceptable and useful. Little groups meet to knit, and this furnishes also an opportunity for a Bible message using pictures or flannelgraph set.

There is dire need for used blankets and shoes since the terrible recent floods. Also used clothing which is still clean and in good condition is appreciated. There are so many needy Christians in the districts where the Misses Scott, Fehlman and MacLachlan labor that they would be very grateful to have good used clothing to take back with them to distribute, when they return to the field in the summer.

RELIEF WORK

Rev. P. A. Miller writes of the gratitude of the Sialkot Mission for the WGMS gift for relief. "There is so much sickness in the villages nowadays. The doctors from the United Christian Hospital have been on a tour of the villages. One of them said he visited a village of 80 families and in every family there was at least one person sick in bed and in many

An outdoor Refugee Camp at Sialkot, 1947.

of the families all the members were sick. He said this condition was typical of all the villages he had visited. He said in all his life he had never seen such sickness, mostly malaria, but some pneumonia, dysentery and other diseases. There just isn't enough medicine or medical help to meet the need. Our Relief Committee has been distributing medicines as best they can. Mr. F. A. Whitfield is expected to arrive in Gujranwala soon, and he will launch right into the big relief program. With his experience in the other campaign, he will be the best possible choice for Director for this one.

"The people are frantically trying to rebuild their houses so as to have protection before the cold weather sets in. In spite of their dire distress, they have made remarkably few requests for help. The Seminary has been busy rebuilding the student quarters which fell down, so as to have some place to house the students. We have been rebuilding the Girls' School building in the city. There is about twice as much work to do in a hurry as there are workmen available and building materials, especially cement, are very hard to get."

SIALKOT MISSION NEEDS

An almost breath-taking report of the Locating Committee of the Sialkot Mission to the Boards states the critical situation facing the Mission. Miss Laura Reynolds, reports for the committee, that instead of the 34 missionaries now in the Mission, the minimum need is for 52 of them, the greatest need is for evangelistic work. "There is perhaps one more thing to be said about these figures, and that is the need for the two specialists listed — an Adult Literacy Secretary and a worker for producing literature. Adult Literacy work is being done and the results are encouraging, but the task is tremendous. At our present rate of progress it is going to be a long time before we could have a literate Church, and until we have a literate Church the Home Church will have to continue sending workers to the Church area out here. A full-time worker for literature is most important to keep those literate who do learn to read. Without reading material these new literates will soon forget how to get words out of marks on paper. The ability to read is so common to us and the great quantities of reading material so usual that it is a bit hard for us to realize the needs of an illiterate people. This is a land where the average home gets no newspaper and no magazine of any kind."

ASSOCIATION NOTES

Miss Helen V. Weede of Campbellpur, Pakistan feels the burden of responsibility resting on her head and heart under her new title of "Special Correspondent with the Women's Board," and as such she has sent a very fine report of the Annual Meeting concerning special matters which apply to the Women's Board work. Some of these are:

"The lack of sufficient personnel was a problem which confronted every committee, the Mission as a whole agreed to send a special appeal to the Church in U. S., believing that it is not God's will to decrease the number of foreign missionaries at a time when doors of opportunity are open to the preaching of the Gospel.

"Our Frontier stations of Kohat and Parachinar, I believe, present the greatest challenge of our whole area to young people willing to serve the Lord in a difficult and needy field, and yet we have never had a worker whom we could set free to occupy this Frontier region on the road to Afghanistan.

"Again the question of the work in India was discussed. When we learned that no Mission is able to take over the work there at the present time and heard the appeal of the Church for help with Rev. Mr. Williams valiantly carrying on in Gur-

daspur in spite of ill health, and inspired by the reports of a growing revival spirit, we were unwilling to transfer our workers unless some suitable provision could be made for the work there. We are glad Mr. and Mrs. Paterson were able to take over the work in Pathankot City, he is especially fitted for work among soldiers.

"Taxila adjoins another area which is witnessing a rapid development. The new Woman's Ward is going to fill a real need there, but other buildings are also needed. Taxila's reputation has reached far and many from far regions have heard the good news of Jesus Christ. Taxila needs more doctors to keep pace with her expanding program. We welcome Mary Lentz who is no stranger to us.

"Realizing the importance of the Kinnaird Training Center in Lahore where our teachers have been receiving Junior Anglo-Vernacular training, we agreed to send Miss Ruth I. Ardrey there on condition that every effort be made to find a suitable person to take her place. Miss Minnie E. Beatty is to take over Miss Frances Lincoln's work at Sargodha before the latter goes on furlough. It will be difficult to think of Abbottabad without Miss Beatty, but we have confidence that the Evangelical Alliance missionaries will carry on the work there.

"Again we have returned to our separate stations after the Annual Mission meeting. Our hearts were stirred as we studied God's Word in II Cor. 2:14-7:1, and prayed together. Truly ours is a glorious ministry in which we are called upon constantly to uphold Jesus Christ that others may see and know God through Him."

NEWS NOTES

The Ibis was in drydock this last summer, so we feel safer to start out on it. Dr. E. M. Bailey reports everything in good shape. We are so grateful to him for all of the time he gave this summer to see that the work was done. Follow it with your prayers that it and those who live on it and work out from it may be kept in safety.

(Mrs. W. J.) *Ada A. Dunlap*

TWO MAJI PATIENTS

A venerable, though unenlightened friend of ours (said to be about 100 years old) is probably our only rival. His practice consists in mutilating the bodies of the tribeswomen for the purpose of beautifying. This is performed by making multiple incisions with a razor blade causing pain and often sepsis, but his victims are remarkably submissive. Only recently he operated on 32 women in one day, for which services he receives one bullock per head. We cannot compete with this form of private enterprise. May it be whispered here that this tough old warrior is now sick-a-bed but can't take even a mild dose of his own medicine but lies in mortal fear of the harmless hypodermic needle.

Eileen Halewood, R.N.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss Mary T. Anderson, R.N., 1948 — Assiut
Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Marjorie J. Dye, 1950 — Cairo
Miss Lois R. Ellifritz, 1950 — Cairo
Miss Lois M. Finney, 1948 — Cairo
Miss Margaret Gettemy, 1949 — Tanta
Miss Faith E. Hamilton, 1948 — Cairo
Miss Louisa G. Hines, R.N., 1949 — Tanta
Miss Elizabeth Hopkins, 1949 — Cairo
Miss Marian L. Jamieson, 1948 — Assiut
Miss Helen V. Kirkness, R.N., 1947 — Tanta
Miss Mattie Mae Klingaman, 1949 — Cairo
Miss Mary L. Markley, 1948 — Cairo
Miss Shirley A. Moss, 1948 — Tanta
Miss Joan Murdock, R.N., 1949 — Assiut
Mrs. May L. Podbreger, R.N., 1949 — Tanta
Miss Ruth N. Purdy, 1949 — Assiut
Miss Mary E. Reed, 1948 — Assiut
Miss Norma Lee Squires, 1948 — Cairo
Miss Edith M. Vorhis, 1949 — Cairo
Miss Marjorie M. Walker, 1950 — Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 — Khartoum North
Miss Beverly J. Day, 1950 — Atbara
Miss Marian C. Davidson, R.N., 1950 — Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
2901 Pioneer Ave., Pittsburgh 26, Pa.

"The arrows of an enemy prove that you are alive; No one shoots at a dead lion."

One year ago this Department issued a call to Prayer, and the backing up of our Prayers with letters, in support of the Langer Bill, to prohibit Beverage Alcohol Advertising Interstate. While the Bill was not reported out of Committee, yet a tremendous impression was made by overwhelming support in its favor. The issue is still alive and demands our prayers and support. Senator William Langer (North Dakota), fighting on behalf of the dry forces, merits our prayers and support. You will be interested in the remarks which Senator Langer had incorporated into the *Congressional Record* on August 30, 1950 under the title "Liquor Use for War Held Unnecessary." (Copies of excerpt from the *Congressional Record,* free from this Department upon request.)

The gist of the information in this excerpt appeared in the *Christian Statesman* by Dr. R. H. Martin, as follows:

THE DISTILLERS PREPARING FOR WAR

"Liquor Use for War Held Unnecessary," contains remarks of Senator William Langer of North Dakota in the U. S. Senate with reference to the distillers feverishly working on a twenty-four hour schedule to increase the amount of distilled spirits piled up in government warehouses which are already beyond the record level. The Senator's "Remarks" with quotations from the New York Herald Tribune and Licensed Beverage Industries, Inc., were reprinted from the Congressional Record in quantities (not at Government Expense) for wide distribution.

It shows how careful and determined the distillers are in piling up a stock of whiskey so that in case of war with its restrictions on the production of beverage alcohol, there will be an ample supply of liquor to supply all the thirsty through a long war.

At the end of last June the stocks of whiskey piled up in bonded warehouses amounted to 643,000,000 gallons. Stocks of all kinds of distilled spirits, including whiskey, were in excess of 700,000,000 gallons. This is equivalent to a ten-year supply based on the rate of consumption during the past few years. Already the warehouse facilities for storing this vast accumulation of liquors are overtaxed and the distillers are renting additional warehouse space.

The stepped up production of distilled liquor last June showed an increase of over 5,000,000 gallons over the same month of last year. Since the outbreak of the Korean War the production level has been lifted steadily. Unofficial reports indicate the July output was sharply over that of June, and the August rate was running well above that of July .

As everyone knows, distilled spirits contain from 40% to 50% of alcohol. Alcohol for beverage purposes is made almost entirely from grains.

For the successful prosecution of modern warfare vast quantities of alcohol are indispensable. It is needed for gasoline in transporting troops and supplies, for aviation, especially for a higher octane gasoline for the vast armada of airplanes used in fighting, for smokeless powder, etc. There is at the present time a great scarcity of industrial alcohol for use both in time of peace and war. The government, now that the Korean War is on, and a much greater war threatened, should start immediately building up a vast stock of these essential war materials. So great is this shortage that our government according to Licensed Beverage Industries, has contracted with France for a large supply of alcohol, reported to be over 11,000,000 gallons to begin delivery several months ago.

In this situation what did the distillers do? Step up production of distilled spirits as set forth above, thus using up vast quantities of grains that should have been used in the production of industrial alcohol. At last the government called in the representatives of the big distillers and insisted they furnish the government with 4,000,000 gallons of alcohol in November and 6,000,000 gallons in December. But a recent issue of Licensed Beverage Industries reports, following the conference, that the government is giving the distillers more time and not insisting on a specified amount.

The distillers have been endeavoring to justify their action by saying that there are other materials cheaper than grain that

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"The goal of history is the redemption of the world."

1951-1952 INTERDENOMINATIONAL STUDY THEME

HOME: *Churches for Our Country's Needs*

FOREIGN: *Latin America*

(Textbooks Announced Later)

The reasons for our "short year" have already been explained in the editorial section of this magazine (pp. 352-355) We shall not be studying the Latin America theme till January, 1952, but the Home theme, as stated above will be used during 1951.

Since the Literature page in the March issue of the Magazine will be taken up with the new Reading Course, I should like to take this month to emphasize some material for the study of our Pakistan-India Mission which comes in April, 1951. Two recent publications are:

Witnessing in the Punjab by Agnes L. Ballantyne (35¢). This 44 page booklet has the following chapter heads: The Story of Beginnings; Through the Years; The Partition of India; Statistics and Charts; Background Information. The first three chapters are of course indispensable as a history of that mission but of particular interest to us as women of the WGMS is

(1) the chart showing the comparative responsibilities of the Board of Foreign Missions and that of the Women's Board.

(2) the calendar of the work of the WGMS. Taking up only one page, this calendar gives us all the notable dates and a brief statement as to the significance of each.

Chapter V is another "all in a nutshell" chapter containing

(1) a comparison of religions in the Punjab.

(2) a section on India's people and languages with a valuable explanatory map.

(3) some comparative history of India and world history. You will marvel at Miss Ballantyne's skill at compassing so much material and presenting it in such a condensed form and yet fully adequate manner.

Washing the Feet of India by Evelyn M. McKelvey (3¢) a new leaflet just advertised in the January Magazine. It has a timeliness and does for India and Pakistan what the leaflet *Religions of Egypt* did for that field in this past year.

Other material will be listed next month for the Asia study. If you have not built up a library for mission study, and if you have not in your own or your church's possession former mission-study books, let me urge that you begin *now* to hunt up all former mission-study books or related Reading Course books for these programs on the continents. There will be no new foreign text books before we study Latin America in 1952.

PROGRAM MATERIAL FOR MARCH STUDY

The Near East Packet
Near East Mission Study Books

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can be used as a base for making industrial alcohol, such as molasses and ethyl-sulfate, so there is no need of cutting down on the amount of grain used in the manufacture of beverage liquors. But these materials are scarce.

So there you have it. However short we may be in equipping our armed forces for fighting in war, the distillers are determined that an abundant supply of whiskey will be on hand to insure winning the victory.

Tributes

Mrs. Martha Adams Black

The members of the Women's Missionary Society of the Fairview Presbyterian Church wish to pay loving tribute to the memory of Mrs. Martha Adams Black who answered the call to her Master on August 20, 1950.

She was a lifelong member of the Fairview Church, a charter member of the Women's Missionary Society and a life member of the Women's General Missionary Society.

Her life was an example of Christian living. She had an abiding faith in God, a love for his Word, and a sincere interest in the Kingdom of her Lord.

Her long years of devoted service in the Church will always be an inspiration to us.

Another mother gone—
An aged mother like a piece of precious lace,
Delicate and fine;
A lovely mother with a halo of white locks,
Snowy and curling!
A mother pioneer, with courage, faith and hope,
And calm restraint;
A tender mother, with a gracious family
Grown like her;
A thoughtful mother, full of goodly grain
Gleaming and golden;
A praying mother, with the light of faith and love
A benediction;
A kindly mother who would go first in the dark
To light the candles
Welcoming others in;
A sainted mother, but gone on a step
To light the way
And wait inside the portal
For her own.

We extend our sympathy to her family and commend them to the grace and care of our Saviour.

Committee

Mrs. Helen E. Little

The Women's Missionary Society of the First United Presbyterian Church of Ellwood City, Pa., wishes to pay loving tribute to the memory of Mrs. Helen E. Little who passed away September 25, 1950.

She was an active member of the society and church organist for many years.

Her quiet unassuming manner will remain an inspiration to all who knew her.

To her husband and daughter we extend our deepest sympathy.

The Committee

Mrs. J. W. Gilbert

Members of the Missionary Guild wish to pay loving tribute to the memory of one of our most devoted members, Mrs. J. W. Gilbert, who was called to her heavenly home October 19, 1950.

She was outstanding in her service to her Church, Sabbath School, and the Missionary Guild, and her devotion to home and church was an example we would well profit to follow.

She was always faithful in matters of trust, and accepted her responsibilities and performed each task with a will.

We have lost a sincere member, but we are sure that she is now with her Heavenly Father, whom she loved and served.

Her influence will continue to be felt and the eternal home more joyous to contemplate because she is there.

We extend our sincere sympathy to her husband, son, daughter, and sister in their great loss and wish for continual sustaining grace, to bear the sorrow of her passing.

Mrs. C. C. Fulton
Mrs. Frank Mercer
Mrs. Achsah Wooster
Mrs. J. C. Moore

Mrs. Bertha Harchelroad

The members of the Women's Missionary Society of the United Presbyterian Church of Universal, Pa., wish to pay loving tribute to the memory of Mrs. Bertha Harchelroad who passed away October 19, 1945.

She was a true and faithful member of the church and missionary society for many years, and will be greatly missed.

We extend our deepest sympathy to her family and loved ones and commend them to God's loving care.

Committee

Mrs. Mamie Chylik

The Margaret Gordon Missionary Society and the entire Congregation of the Brooklyn U.P. Church of Cleveland, Ohio deeply mourn, and wish to pay tribute to the memory of Mrs. Mamie Chylik who was called suddenly to meet her Master on Nov. 13, 1950.

For many years Mrs. Chylik took an active part in our society, having been Temperance Secretary at the time of her death. She was a faithful worker in the Sunday School and was the General President of the three women's circles.

She was an outstanding example of Christian living. The lives of all those whom she contacted were greatly enriched. We extend our deepest sympathy to her son Robert and other loved ones.

The Committee

Mrs. Myrtle Loutsenhizer

The Women's Missionary Society of the Ardara U. P. Church desires to pay loving tribute in the loss of a dear friend and faithful member, Mrs. Myrtle Loutsenhizer, who answered the Master's call September 24, 1950. A loyal member of the church, Bible School Class and for the past five years an efficient Recording Secretary of the society, she will long be remembered for her interest in community and church activities. We shall miss her kindly presence but know that she has "entered into the joy of her Lord." To her three sons and all of her loved ones, we extend our heartfelt sympathy.

Committee
Mrs. Martha A. Watson
Mrs. Minnie Sheehan
Mrs. Mary Jane Adams

Mrs. Adda Kerr

The W. M. S. of the Sixth United Presbyterian Church, Cleveland, Ohio, wishes to pay loving tribute to our memory of Mrs. Adda Kerr who passed to her reward, in August, 1950. She is missed because of her loyal attendance in the Missionary society and church, always with a smiling faith. We extend sympathy to her family.

Mrs. E. G. Forrester

Mrs. D. L. Woods

The Women's Missionary Society of the First United Presbyterian Church of Pittsburg, Kansas, brings this loving tribute honoring the memory of Mrs. D. L. (Orpha Craig) Woods who was one of the able leaders of our Church, faithful in service in all of its varied organizations.

Mrs. Woods was a life member and served as president of the society. She possessed the gift of leadership and gave of her talents freely. We shall miss her wise counsel, her cheerful co-operation, and her presence at all services. Since our lives have been made richer by having known her through the years, we thank God for loving fellowship with her in the work of the missionary society. The influence of her sincere Christian life will ever remain an inspiration to our membership. The contributions she made to the church and her generous help to those in distress will never cease to bear fruit. Truly we can say the memory of the just is blessed.

Like a ship that's left its moorings
And sails bravely out to sea
So someone dear has sailed away;
In calm serenity.

But there's promise of a greater joy
Than earth could have in store
For God has planned a richer life;
Beyond the unseen shore.

Mrs. Alexander Howat
Mrs. J. T. Stewart
Mrs. A. B. Keller

Miss Mary Morrison

The Women's Missionary Society of First Church in Boston regrets the departure of Miss Mary E. Morrison, who entered the larger life on October 8, 1950. Miss Morrison was an ardent supporter of every good work and tireless in her efforts to promote the missionary interests of the Church. Her interest in the **Women's Missionary Magazine** was phenomenal. She was a woman of deep Christian convictions, and her forthright frankness was tempered by Christian tolerance. She is greatly missed in the Society in which she has served so long and so faithfully.

Leta H. Gray,
The Women's Missionary Society, First Church, Boston

LIFE MEMBERS

(*Continued from Page* 366)

553. Miss Myrtle Lang, Pittsburgh, Pa. By Mrs. Elizabeth Luchsinger.
554. Mrs. Gustav Gratz, Pittsburgh, Pa. By David and Roger Gratz.
555. Mrs. J. F. Brethauer, Pittsburgh, Pa. By Dr. and Mrs. Eugene Picard.
556. Mrs. Ruth M. McMorran, Glenshaw, Pa. By Mr. B. P. Miller.
557. Mrs. Elizabeth Luchsinger, Pittsburgh, Pa. By Mrs. James McKain.
558. Mrs. Calvin Hansell, Pittsburgh, Pa. By Mrs. Walter Brethauer.
559. Mrs. Clara Gilleland, Valencia, Pa. By Mr. and Mrs. Ralph Steiner.
560. Mrs. Walter C. Lang, Bellevue, Pa. By friends in the Emsworth W.M.S.
561. Mrs. Emil Egerter, Glenshaw, Pa. By a friend.
562. Mrs. Charles Boleky, Emsworth, Pa. By a friend.
563. Mrs. Walter McCutcheon, Ben Avon, Pa. By Mrs. T. M. Bole.
564. Mrs. Charles B. Crawford, Ben Avon, Pa. By Mrs. T. M. Bole.
565. Mrs. John F. Gray, Pittsburgh, Pa. By Miss Mary White.
566. Mrs. Milford Polley, Detroit, Mich. By her sister, Mrs. Gordon Dovel.
567. Mrs. Helen Suter, Glenshaw, Pa. By a friend.
568. Miss June Scott, Pittsburgh, Pa. By her sister, Ruth S. Riethmuller.

(*Continued on Inside Back Cover*)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Mildred P. Heasty, 1950 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
Miss Millie I. Kelso, 1946 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Vesna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Lois D. Kingan, 1926 — 235 East 49th St., New York 17, N. Y.
Miss Alberta A. Tedford, R.N., 1945 — R.D. 1, Albia, Iowa

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Catheart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1928 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lents, R.N., 1950 — Sialkot City
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1913 — 600 N. Court St., Crown Point, Ind.
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916 — 600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Alice Ruth Gabel, 1948 — Omdurman
Miss Ray Huffman, R.N., 1924 — Malakal
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Jean Maxwell, M.N., 1946 — Malakal
Miss Marguerite M. McClellan, 1926 — Adar
Miss Mary Jane McKnight, 1922 — Adar
Miss E. Verna Pillow, 1930 — Omdurman
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Malakal
Miss Frances Turk, R.N., 1921 — Mt. Olive
Miss Eleanor C. Vandevert, 1949 — Malakal
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary E. Cole, 1919 — Braddyville, Iowa
Miss Una Cole, 1918 — Braddyville, Iowa
Miss Marian I. Farquhar, 1945 — 235 East 49th St., New York 17, N. Y.
Miss Dorothy L. Rankin, 1946 — 235 East 49th St., New York 17, N. Y.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gore
Miss Isabel Blair, 1922 — Gore
Miss Marjorie Faught, R.N., 1938 — Gore
Miss Eileen Halewood, R.N., 1947 — Wolisso
Miss Mary Nell Harper, R.N., 1948 — Gore
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Gore
Miss Ruth M. Nichol, 1938 — Addis Ababa
Mrs. Ruth L. Walker, 1928 — Addis Ababa

(All Maji, Sayo and Gorei mail: Box 1111, Addis Ababa)

ON FURLOUGH

Mrs. A. W. Pollock, R.N., 1942 — 957 N. Euclid Ave., Ontario, Calif.

UNDER APPOINTMENT

Miss Rosaltha Kenagy, 1950 — 235 East 49th St., New York 17, N. Y.
Miss Ruth E. McCreery, 1950 — 5263 College Ave., Oakland, California

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. C. W. Phillips, 2188 Rexwood Rd., Cleveland Heights 18, Ohio
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 22, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 22, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Elkton, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 22, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 — Lobo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, — Lenox, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones
701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey
8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman—Frenchburg, Ky.
Miss Ruth Courter, Principal—Frenchburg, Ky.
Mr. John Besco—Frenchburg, Ky.
Miss Ilo Jean Brown—Frenchburg, Ky.
Miss Alice Childs—Frenchburg, Ky.
Miss Alice Hesselink—Frenchburg, Ky.
Mrs. Anne Howard, Matron—Frenchburg, Ky.
Mrs. Alice Hughes, Grade Principal—Frenchburg, Ky.
Miss Grace Huntley—Frenchburg, Ky.
Miss Ruth Lindal—Frenchburg, Ky.
Mr. S. O. Linderholm—Frenchburg, Ky.
Miss Alberta McBride—Frenchburg, Ky.
Mr. Lester McCauley—Frenchburg, Ky.
Miss Helen McCoy—Frenchburg, Ky.
Miss Dorothea McKissick—Frenchburg, Ky.
Miss Winifred Moore, Sec.—Frenchburg, Ky.
Miss Cornelia Morse—Frenchburg, Ky.
Mr. Odell Parrott—Frenchburg, Ky.
Mr. Robert Randall—Frenchburg, Ky.
Miss Joyce Rode—Frenchburg, Ky.
Miss Mae Sprowl—Frenchburg, Ky.
Mrs. Leah Stephens—Frenchburg, Ky.
Miss Roberta Stewart—Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady—Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook—Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. Donald Graves—Frenchburg, Ky.
Miss Emma Holke, Supt.—Frenchburg, Ky.
Miss Mary Cochran, R.N.—Frenchburg, Ky.
Miss Caroline Laird, R.N.—Frenchburg, Ky.
Miss Effie Frazier, R.N.—Frenchburg, Ky.
Mrs. R. N. Wright, R.N.—Frenchburg, Ky.
Miss Bernie Phelps, Aide—Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.—Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian—Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen—Ezel, Ky.
Miss Larue Millen, Principal—Ezel, Ky.
Miss Lucille Artman—Ezel, Ky.
Miss Wilda Barnes—Ezel, Ky.
Miss Ruth Bemis—Ezel, Ky.
Miss Mary Louise Fillier—Ezel, Ky.
Miss Doris Jean Gieser—Ezel, Ky.
Miss Zillah Hawthorne, Secretary—Ezel, Ky.
Miss Anna Louise Hochstettler—Ezel, Ky.
Miss Beulah Hogan—Ezel, Ky.
Miss Jean Jardine—Ezel, Ky.
Miss Gladys Millen—Ezel, Ky.
Mrs. Thomas Moore—Ezel, Ky.
Miss Gene Purdy—Ezel, Ky.
Mrs. Rebecca Rodkey—Ezel, Ky.
Miss Ruth Streblow—Ezel, Ky.
Miss Eleanor Timmerman—Ezel, Ky.
Miss Frances Widstrand—Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room—Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)—Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook—Ezel, Ky.
Mr. Courtney Centers, Maintenance—Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent—Annemanie, Ala.
Miss Georga Lee Jackson—Annemanie, Ala.
Mrs. Willie Knight—Annemanie, Ala.
Mrs. K. P. Thomas—Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples—Camden, Ala.
Mr. H. W. McKeldin, Assistant—Camden, Ala.
Mrs. Minnie B. Alford—Camden, Ala.
Miss Climmie B. Allen—Camden, Ala.
Mr. William B. Ballard—Camden, Ala.
Mr. Stewart Bennett—Camden, Ala.
Miss Mary L. Conley, Bible—Camden, Ala.
Mrs. Mabel C. Edwards—Camden, Ala.
Mrs. Amanda E. Freeman—Camden, Ala.
Mr. James L. McGadney—Camden, Ala.
Mrs. Mamie L. Smith—Camden, Ala.
Miss Nora F. Smith—Camden, Ala.
Miss L. Randall—Camden, Ala.
Mrs. Mattie L. Street—Camden, Ala.
Miss Mabel L. Thomas—Camden, Ala.
Miss Bertha L. Washington—Camden, Ala.
Miss Lizzie M. Washington—Camden, Ala.
Miss Alice B. Whitaker—Camden, Ala.
Mrs. B. D. Bridges—Camden, Ala.
Mrs. S. W. Rivers—Camden, Ala.
Mrs. Willie Simmons—Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N. C.
Miss Gertrude Allen, R.N.—Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy—Knoxville, Tenn.
Miss Eleanor Miller—Knoxville, Tenn.
Mrs. Moselle Robinson—Knoxville, Tenn.
Miss Mabel Weir—Knoxville, Tenn.
Mrs. P. H. Parker, Church missionary—Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams—Miller's Ferry, Ala.
Mr. B. T. Ridgeway—Miller's Ferry, Ala.
Miss Sara L. Brooks—Miller's Ferry, Ala.
Miss Virginia Dillard—Miller's Ferry, Ala.
Mrs. Pearlie Ephraim—Miller's Ferry, Ala.
Miss Eunice Holley—Miller's Ferry, Ala.
Miss Ruby P. Houston, Music—Miller's Ferry, Ala.
Mrs. Marcella Latham—Miller's Ferry, Ala.
Mr. William E. Lee—Miller's Ferry, Ala.
Miss Bernice Mallard—Miller's Ferry, Ala.
Miss Darthular Mangram, Secretary—Miller's Ferry, Ala.
Miss Minnie Murphy—Miller's Ferry, Ala.
Mr. C. T. Patterson—Miller's Ferry, Ala.
Mrs. Roma Patterson—Miller's Ferry, Ala.
Mrs. Laura Ridgeway—Miller's Ferry, Ala.
Miss Martha Marshall, Nurse—Miller's Ferry, Ala.
Miss Gladys Ross, Bible—Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron—Miller's Ferry, Ala.
Mrs. Alberta B. Stevens, Girls' Matron—Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker—Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.—Prairie, Ala.
Miss Constance Bridges—Prairie, Ala.
Miss Vashti Jones—Prairie, Ala.
Miss Ruth Wells—Prairie, Ala.
Mrs. D. C. McCall—Prairie, Ala.
Mrs. William T. Peters—Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren
168 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White
825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend, and Miller's Ferry Churches)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(% American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
Mr. Judson W. Allen—Cairo
Dr. and Mrs. E. M. Bailey—Cairo
Dr. and Mrs. E. E. Elder—Cairo
Rev. Dalton Galloway, D.D.—Tanta
Dr. and Mrs. H. S. Hutchison—Tanta
Dr. and Mrs. Paul W. Jamison—Tanta
Rev. and Mrs. W. B. Jamison—Tanta
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. Neal D. McClanahan—Assiut
Rev. and Mrs. Paul H. McClanahan—Assiut
Mr. Everett W. McCreery—Assiut
Mr. and Mrs. M. C. McFeeters—Assiut
Dr. and Mrs. Fred S. McGeoch—Tanta
Rev. and Mrs. H. A. McGeoch—Alexandria
Rev. and Mrs. W. A. McGill—Cairo
Dr. and Mrs. R. T. McLaughlin—Fayoum
Rev. George E. Morrison—Cairo
Mr. and Mrs. W. W. Nolin—Assiut
Dr. and Mrs. Gordon Parkinson—Assiut
Rev. and Mrs. James W. Pollock—Luxor
Dr. and Mrs. C. P. Russell—Alexandria
Dr. and Mrs. Walter J. Skellie—Assiut
Dr. and Mrs. F. Scott Thompson—Cairo
Dr. and Mrs. John A. Thompson—Cairo
Mr. and Mrs. Robert M. Turnbull—Assiut
Rev. and Mrs. C. B. Watkins—Assiut

ON FURLOUGH

Rev. and Mrs. K. Glen Fleming
34 Beltzhoover Ave., Pittsburgh 10, Pa.
Mrs. Dalton Galloway
39 N. Forest Dr., Dayton 6, Ohio

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch—Dhariwal

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter—Sialkot
Dr. and Mrs. Ralph Blocksma
c/o United Christian Hospital, Lahore
Rev. and Mrs. James D. Brown—Gujranwala
Dr. and Mrs. Norval E. Christy—Taxila
Rev. and Mrs. W. C. Christy—Gujranwala
Dr. and Mrs. E. V. Clements—Pasrur
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. Robert A. Foster—Sialkot
Rev. and Mrs. E. H. Glassman—Campbellpur
Rev. and Mrs. John D. Harkness—Sargodha
Dr. and Mrs. A. T. Karsgaard—Taxila
Mr. and Mrs. Irvin G. Lotze—Gujranwala
Rev. and Mrs. C. Emerson McBane—Gujranwala
Rev. and Mrs. H. J. McGuill—Taxila
Rev. and Mrs. Paul A. Miller—Gujranwala
Mr. Charles C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Qila Sheikhupura
Dr. and Mrs. W. H. Ross—Lyallpur
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COVER PICTURE — THE LIGHT OF THE WORLD

The picture of "The Light of the World" by Holman Hunt is so universally known and loved in America that readers of *The Women's Missionary Magazine* likely know the rich symbolism and the beauty that the artist has conceived and developed in his famous painting. According to John Ruskin it is "one of the noblest works of sacred art ever produced." The rich colors of the original painting give to it rare beauty.

You will recall that the door represents the entrance to the human soul. The bat in the overhanging vines, the tall weeds in front of the door, indicate that the soul door has not been opened recently. Yet Christ, the Light and Hope of the World does not turn away but anxiously, patiently knocks with nail-print hands, affording continuous opportunity for the owner to avoid committing the unpardonable sin of forever keeping Him out. Since there is no latch on the outside, the door can be opened only from the inside.

That the One standing there is a Prophet is evident from the white robe; that He is a Priest, from the jewelled robe and breastplate; a King from the two crowns, one of gold, a circlet set with jewels "the ancestral, eternal crown placed there by His royal Father in token of the right to rule; the other, a crown of thorns, placed there by His enemies as a token of their hatred and a badge of suffering. Lo, the miracle! The thorns have lost their sharpness and become 'leaves for the healing of the nations.'" (*Albert E. Bailey*)

"The picture is evangelistic in its appeal, moving one to devotion and worship. It portrays the moment when human destiny hangs in the balance, when Divine Love patiently waits upon human reluctance—the perpetual issue between heaven and earth. It is a continual challenge of Christ to men, in making choices." (*Cynthia P. Maus*)

Light comes from two sources. The lantern light of conscience reveals sin. Its fire is red and fierce, revealing the door, weeds, apple, symbol of man's first sin in the Garden of Eden. The other light, from the face of Christ, proclaims the Hope of Salvation.

CALL TO PRAYER

From the Constituting Convention of the National Council of Churches through the General Department of United Church Women and its President, Mrs. James D. Wyker, comes this important Call to Prayer:

In the light of the crucial situation we would seek to bind the world together with a definite prayer for peace, asking all people to join daily, *at the noontide* hour, making the following prayer, written by Mrs. Harper Sibley, a personal petition:

PRAYER FOR PEACE

"O God who hast put into the hearts of men a great longing for peace but hast also given to man the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service, and love, and grant that we may take our part in the fulfillment of Thy Purpose. Through Jesus Christ, our Lord." Amen.